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THE
JEWISH NATION;

CONTAINING AN ACCOUNT OF THEIR

MANNERS AND CUSTOMS, RITES AND WORSHIP.
LAWS AND POLITY.

With numerous Illustrative Engravings.



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THE LAWS AND POLITY OF THE JEWS.

PART I.—THE LAWS OF THE JEWS.

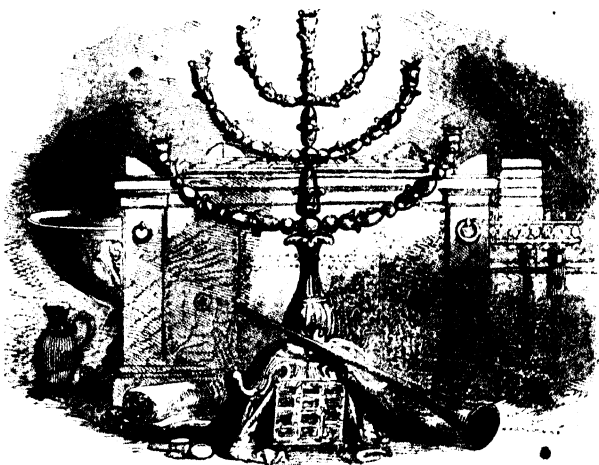
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BIBLE MANNERS, CUSTOMS, RITES, AND LAWS.



THE SEVEN-BRANCHED CANDLESTICK AND OTHER ARTICLES USED
IN THE JEWISH TEMPLE WORSHIP.

INTRODUCTION.

THE MANNERS and CUSTOMS of the ancient Jews, and other nations mentioned in the Bible, differed very much from those of Europe at the present time. On this account it is not easy for an English reader to understand some passages of Scripture; so that many things in the Bible seem very strange to those who do not know the manner in which people in the east lived in former times. Nor do the beauty and importance of many texts appear, unless what is alluded to in them is known. We may suppose that New Zealanders, or Hottentots, give very incorrect accounts of the manners and customs of England when they return

home, and that they understand little about many of the most useful, or best things in our country.

The eastern MANNERS and CUSTOMS of old times may be explained from two sources.—1. From the ancient writers of other nations, who have described the customs of former times. Their works contain many passages which confirm the accounts given in the Bible, and nothing which really contradicts them, when carefully examined. Learned men have clearly proved this. Nor should we forget, that a great part of the Old Testament was written many hundred years before any other book now in existence.—2. Much, also, may be learned from modern travellers, who have visited the places mentioned in the Bible, and other countries of the east. People live there now very much in the same manner as they did in the times about which we read in the Bible, which were from two to six thousand years ago. The books of eastern travellers now are full of such statements; many are given in this volume, but they are only a small part of what might have been stated. Perhaps some travellers have gone too far, and mention as illustrations of the Bible what are not really such.

Also the RITES and CEREMONIES of the Jewish religion are too often carelessly passed by, from ignorance as to many of the particulars, which are very interesting when explained by the customs of the ancient Jews, or by the accounts of their own writers who lived about the time of our Saviour, which relate additional circumstances.

The LAWS and POLITY, or the political institutions of the Jews, contain much that is very important to be known, but which is not noticed by common readers; here, also, a knowledge of the manners and customs is of much use. All these things will be found interesting when inquired into. The design of this volume is to induce the reader so to study his Bible; and all who read it should examine the texts noticed. If would have been easy to have referred to a great many other texts, but most who read this book can look at a Concordance, or, if young persons, it is a good exercise to examine for themselves, and thus to be led to search the Scriptures. For this reason, as well as to save space, the texts are seldom given at great length in this volume. If that had been done, the book would have been twice the size and cost, without any advantage in return; while any plan that prevents the examining of the whole Bible is by no means desirable.

PART I.

MANNERS AND CUSTOMS

OF THE JEWS AND OTHER NATIONS MENTIONED IN THE BIBLE.



EASTERN TENTS.

CHAPTER I.

HABITATIONS—TENTS AND HOUSES.

TENTS.

WHEN Adam and Eve were driven from Paradise, they did not find houses ready built; they might, probably, for a time, take shelter in a cave, though we read very early of Cain building a city, Gen. iv. 17. Their abodes would be improved by degrees. Jabel, the son of Lamech, is thought to have invented tents. He is called the "father of such as dwell in tents," Gen. iv. 20.

All these dwellings were destroyed by the flood, Gen. vii. 19.

After the earth was dried, and Noah came out of the ark, he seems, for some time at least, to have lived in a tent, Gen. ix. 21. This sort of dwelling would be the easiest to

make. Even now, tents are very common in the east, especially for travellers. But it was not long before men began again to build houses and cities, Gen. xi. 4, 5.

People also often lived in caves. They sometimes hollowed out rooms in the cliffs and rocks, to serve for concealment as well as for dwellings, Judg. vi. 2; Heb. xi. 38. David often hid himself in caves, 1 Sam. xxii. 1; 2 Sam. xliii. 13. Such places may be seen even in England. Many of these caves and under-ground places are to be found in Egypt and the east; they are described by Stephens and others. Buckingham found a hundred people at one place in Arabia, living in caves or grottoes hollowed in the rock. Some of these excavations are very large, and have many rooms. But in general, people lived either in tents or houses.

The patriarchs, Abraham, Isaac, and Jacob, lived in tents while in the land of Canaan, as we read in the book of Genesis. They are spoken of, Heb. xi. 9, as "dwelling in tabernacles," that is, tents. The life of a traveller in the east still illustrates this text. One says, "It is a life of constant dependence and faith; when the tent is struck in the morning, the traveller knows not where it will be pitched at noon or evening; whether it is to be beside the palms and springs of water, or in solitude and sand." The patriarchs had more than one tent, probably a considerable number; and the women lived separate, as is now the custom among the rich Arabs. Thus we read of Rebekah having Sarah's tent, Gen. xxiv. 67. The tents of Rachel, Leah, and Jacob, also were separate, Gen. xxxi. 33. Or the tent often is divided into two parts, one for the women, where they cook and attend to domestic concerns. Irby and Mangles describe them as retiring to that part, after placing mats for the guests, and then preparing food as a matter of course.

The tents were generally put up under the shade of large trees. Abraham's tent was under a tree in the plains of Mamre, Gen. xviii. 1, 4; and Deborah, the prophetess, dwelt under a palm-tree in Mount Ephraim, Judg. iv. 5. In the east, the people like to have trees near their dwellings, both for shade and shelter. From 1 Kings iv. 25, we may conclude this was usual in the land of Judea, even when they lived in houses. The trees generally planted for this purpose were vines and fig-trees, which would grow up against the walls and over the roof, as they now do about our cottages. These trees supplied grapes and figs, which

were used for food, and the branches of the vine that did not bear fruit were used for fuel to burn. This is referred to by Christ, John xv. 6, when he describes himself as the Vine, and his people as the fruitful branches; and those who do not love him, as the withered branches which were cast into the fire.

The tents of the Arabs usually are black, or of a very dark colour; the tents of Kedar were so in former times, Sol. Song i. 5; a few are striped. The master of the family is often seen sitting in the door of the tent in the heat of the day, as is described Gen. xviii. 1. The tents are of all sorts, varying in size and shape, according to the means of



ARAB SITTING AT HIS TENT DOOR.

the owner, from a mere cloth of goats' hair, camels' hair, or coarse wool, thrown over a few sticks, much worse than the gipsy tents in England, to large habitations divided into several rooms, separated by fine curtains. In the better tents, a curtain of needlework is hung at the door. A king of Persia had a tent made with cloth of gold and other expensive materials, that cost 150,000*l*.

The tents were fixed by stakes and cords, and could be enlarged by lengthening the cords, strengthening the stakes, and adding more coverings, Isa. liv. 2. The cords are fastened to pins driven in with a mallet, as in Jael's tent,

'Judg. iv. 21. Buckingham describes the tent of a sheikh supported by **twenty-four** poles. They are easily removed, the tent pins are plucked up, the curtains folded, the poles taken down, and, in a few minutes, some holes in the ground, a heap of ashes, and the marks of feet of men and beasts, and perhaps of camels' knees, are the only traces left of their habitations. When people travel, they always, if they can, fix their tents near some river, fountain, or well: see 1 Sam. xxix. 1; xxx. 21. The tents, particularly when many are near together, much enliven a prospect, as Balaam said, Numb. xxiv. 5.

The Israelites, in the wilderness, lived in tents for forty years. Many of these were what we should call booths, made of the branches of trees. That they might remember this, the feast of tabernacles was to be kept. Read about it, Lev. xxiii. 39—42. Such a booth Jonah made when he went and sat on the east side of Nineveh, to see what would happen to the city. Without some such shelter, it is impossible to endure the hot mid-day sun of those countries. Thus the shepherds have their tents, Isa. xxxviii. 12, speedily and suddenly removed. If travellers have no tents, they put some of their garments upon sticks, and creep under them; or get into the shade of a rock, or even pile up stones. Buckingham describes the effects of a storm as beating down all the tents of a large encampment, and many kids and lambs, and even infants, perishing from the exposure. Such a storm is described Isa. xxviii. 2, when a more secure covert than a tent was needful, Isa. iv. 6.

HOUSES.

The houses of the rich were built with stone or bricks; but those of the poor were of wood, or more frequently of mud, as they are to this day in many parts of the east, and in some villages in England. Houses built of mud are not well fitted to withstand the torrents, which at times flow from the mountains of Palestine. This is alluded to by Christ, in Matt. vii. 26, 27. Shaw saw some houses fall after a shower of rain that lasted only two hours; a few years ago, between three and four hundred houses were washed down at Alexandria, in one night of storm and rain. Thieves also could easily dig or break through mud walls; to which the Saviour refers, when he exhorts his disciples not to lay up treasures where thieves break through and

steal. Such robberies are very frequent in the East Indies at the present day. The holes or cracks in these walls afford a harbour for serpents : see Amos v. 19.

The Egyptian bricks were made of mud, clay, and straw chopped in short lengths, mixed together ; generally baked in the sun, not burned in kilns. These were the bricks the Israelites were employed in making ; so they needed the



BRICKMAKERS IN EGYPT.

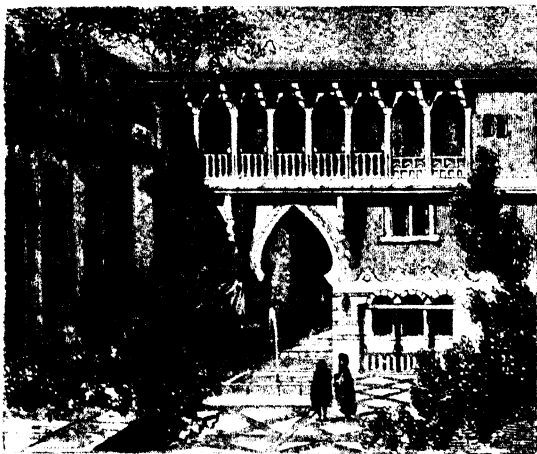
From Ancient Egyptian Paintings.

straw which Pharaoh forbade his officers to give them, Exod. v. 7. Morier saw men thus compelled to labour in making bricks and building in Persia. Bricks of this sort are found among the ruins in Egypt and other eastern countries. In some places, they still remain very hard, while, where less baked, they have mouldered away, and other houses have been built upon the ruins or rubbish of the first, as Jowett describes, which may explain Jer. xxx. 18, and illustrate Job iv. 19. Very large stones were used in some of the public buildings. At Baalbec are some fifty-eight feet long, and twelve in thickness. Robinson measured one in the ancient foundation of the temple at Jerusalem, above thirty feet long, and six and a half broad. Many houses in Jerusalem, and other cities, are roofed with stone. Burkhardt describes doors of stone.

The rich people in the east build their houses very

strong, particularly when they live in the country away from towns. This is necessary, that they may be safe from robbers. Thus their houses might often be called castles. It was the same in our own country some hundred years ago, as may be seen in ruins which remain.

In the eastern cities, the larger houses were usually very similar in form, though different in size; the same manner of building seems to have been continued from very early times. Often several families inhabited the same house. The streets are generally very narrow, the better to shade the inhabitants from the sun; so narrow that two carriages cannot pass each other. Usually, only the door of the porch, and one latticed window or balcony, open upon the street. When any alarm takes place, or any remarkable spectacle is to be seen, the people hasten to the house tops, Isa. xxii. 1. On entering a large house, you pass through a porch, with benches on each side, where the master receives visitors, and transacts business; for strangers are seldom admitted further.



INNER COURT OF AN ORIENTAL HOUSE.

The court is open to the weather, and usually has galleries round it, like those in old inns. When a number of persons meet at a house for a feast, or on a similar occasion, they usually assemble in the court; the ground is covered with mats and carpets; an awning is generally stretched

over their heads, to screen them from the sun or the rain. In the courts of the houses our Saviour and his apostles often instructed those who came to hear. This explains the expression, "into the midst," Luke v. 19, where Christ was sitting when the man sick of the palsy was brought to him. The covering above-mentioned is what is meant by the roof that was removed to let the sick man down from the top of the house; for the word translated tiling or roof, means also a covering such as is just described. This may explain Psa. civ. 2, "Who stretchest out the heavens like a curtain." Round the court are a number of rooms; the buildings are sometimes two or three stories high, with a gallery to each. The inner chamber is alluded to, 1 Kings xx. 30; xxii. 25. The bed chamber, 2 Chron. xxii. 11, where Jehoshabeath hid Joash, was not like our sleeping rooms, but a room where mattresses, or beds, were stored.

Sometimes there is a well in the court, as in the house at Bahurim, 2 Sam. xvii. 18; in handsome modern houses often there are fountains. In some places there are rooms underground for the hot days. On the left side is shown the awning, or "roof," under which the family in sultry weather repose, but it is not the large covering stretched across the whole court on such an occasion as that mentioned Luke v. Under the adjoining arcades, a staircase, by which the flat roofs are reached, is seen. Towards the street there is generally only a range of blank wall, perhaps with a few small openings, so as not to attract notice by a splendid front.

The tops of the houses in the east are always flat; they are covered with plaster, and layers of reeds and earth, so that they form a terrace. They are surrounded with low walls, called battlements, Deut. xxii. 8; or sometimes with a sort of railing, or latticed work, through which Ahaziah probably fell from the top of the house, or from one of the upper galleries: see 2 Kings i. 2. Pliny Fisk describes a gallery faced with lattice work, at which a bride appeared, looking through the lattice, Cant. ii. 9. These roofs, or terraces, are used for many family purposes, such as drying linen or flax, Josh. ii. 6, etc.: the inhabitants enjoy the cool air there in the evening, and converse with each other and their neighbours: see Luke xii. 3. Sometimes they were used as places of retirement for prayer, as is mentioned of Peter, Acts x. 9; and there the booths were made for the feast of tabernacles, Neh. viii. 16. The tops of the houses

being flat, the people could pass from one to another without going down into the street. This further explains the account of the paralytic, Luke v. 19; for it shows how the persons who carried him might go to the top of the house in which Jesus was teaching. Isaiah (xxii. 1) describes the people of Jerusalem as rushing to the tops of their houses when alarmed by the enemy. Hartley describes them as doing so now in cases of fire. Morier, and other travellers in the east, when passing on their journeys at an early hour, observed people thus sleeping on the roof, or beginning to set about the duties of the day. Paxton noticed huts of reeds on the houses at Beyrout, in which the inhabitants slept. At Safet, a town built on the side of a hill, the flat roofs of one row of houses form the roadway of a higher range of buildings.

The stairs were often on the outside of the houses, so that a person could descend at once into the street, without going into the house, which explains our Lord's command, Matt. xxiv. 17. It is very common for people, at this day, to sleep on the roofs of their houses in the summer months. The English consul was sleeping thus at the time of the great earthquake at Aleppo, and he ran down into the street when he felt the shock, without going through the house.

The upper rooms were, and are at the present time, generally used as the principal apartments. Such a room was prepared for our Saviour and his disciples, for the passover. In such a room St. Paul was preaching at Troas, when Eutychus was overcome with sleep and the heat, there being many lights: the windows being open, he fell from the third loft, or story, into the street. The windows sometimes project and overhang the street. Jowett describes such apartments.

In building houses, large nails, or pins, were fixed in the walls, alluded to Isa. xxii. 23; Ezra ix. 8, on which various articles were hung. Wilson describes such at Damascus. The houses are sometimes very beautifully fitted up and finished, the beams of valuable wood, Cant. i. 17, perhaps carved, or ornamented with ivory, as that of Ahab, 1 Kings xxii. 39.

When the house was finished, and ready to be inhabited, it was usual to celebrate the event with rejoicing, and to entreat the Divine blessing and protection: this is alluded to, Deut. xx. 5. Psalm xxx. is stated to have been written for the dedication of the house of David.

When mankind began to multiply upon the earth, violence and wickedness increased; they found themselves less safe in their tents and separate dwellings, and began to live together in numbers, that they might protect each other. The necessity for living close together led them to build their houses with more than one story. Thus cities and towers began to be built. In Numb. xiii. 28, we read of the cities of the Canaanites; they were very numerous, and strongly fortified with walls: "walled up to heaven," Deut. i. 28. These cities were very different in size; most of them probably contained only a few houses or huts, surrounded by a ditch, with a wall or bank of earth, behind which the inhabitants could stand and throw stones or darts at those who came to attack them. Others were larger, and, as Jericho, Josh. vi., had high and strong walls. The fenced cities, as they are often called in the Bible, were very numerous; and Jerusalem, Babylon, Samaria, Tyre, Ashdod, and others, could not be taken till after long sieges. Houses were built upon these walls, Josh. ii. 15; Acts ix. 25.

The Pyramids of Egypt are very large piles of building. In one of them, passages and halls have been discovered; it is large enough to contain several hundred other rooms. The largest of these piles are built of stone; but there are some built with the bricks used in Egypt, such as the Israelites were tasked to make: see Exod. i. 14.

The streets of eastern cities often are not more than three or four feet wide. In Cairo, they are so narrow that in many places a person cannot safely pass a loaded camel. Many of them are very winding, but that at Damascus, where Ananias found Saul, was called Straight, Acts ix. 11; and there is still one street there so named, about half a mile long. At Smyrna, there is a street watered by a river, with trees on each side, as in the description Rev. xxii. 2. But the houses did not always stand close together; they often had large gardens and fields within the walls of the cities: this was the case with Babylon. It is supposed that "the house of the forest of Lebanon," 1 Kings vii. 2, had pleasure grounds about it. There were frequently rooms detached, like the prophet's chamber, 2 Kings iv. 10, from the main building, to be used in the summer season; thus the summer parlour of Eglon, Judg. iii. 20. And there were rooms or ranges of apartments suited for each season, Jer. xxxvi. 22; Amos iii. 15.

The doors of eastern houses in exposed situations are often made so low, that a person cannot enter without stooping. Burkhardt saw many not above four feet in height. This is to keep out enemies; it explains Prov. xvii. 19. The mounted Arabs ride into a building, if practicable, when they attack the inhabitants.



DOORWAYS.

The markets were places of importance in ancient cities: they were, perhaps, at first generally close to the gates of cities: see Job xxix. 7; 2 Kings vii. 18; 2 Chron. xviii. 9; but afterwards within the walls. In Jerusalem, about the time of Christ, the markets were places of general resort, Matt. xxiii. 7; Mark xii. 38, etc. People of the same trade lived in streets by themselves, as in the eastern bazaars now: thus we read of the bakers' street, Jer. xxxvii. 21. These markets, or bazaars are inclosed with walls; and have gates, which are shut at night: the shops are in streets or rows within them. The gates of the cities were the places of general resort, Gen. xxiii. 10; Ruth iv. 1; Judg. ix. 35; Job xxix. 7; Psa. cxxvii. 5. They often are towers or piles of building, which a traveller describes as pleasant for the shade, and the current of air through them.



MODE OF RECLINING AT TABLE.

CHAPTER II.

FURNITURE.

THE walls of rooms in the houses of the higher ranks were covered and adorned with hangings of cloth, silk, or leather, of various sorts and colours. The ceilings and walls were often ornamented with carving and painting, or gilding, which is alluded to Jer. xxii. 14; Hag. i. 4; or ivory, Amos iii. 15. At the present day, the walls are, in general, merely white-washed. The floors were mostly of tiles and plaster; but as chairs are seldom or never used in the east, they were covered with carpets. They are so at the present day; and the people sit cross-legged, or recline at length upon them. Many are in the habit of sitting upon their heels, their legs being under them. They sit so even in the open air, when they, of course, gather dust in their long garments, which they have to shake off when they arise, Isa. lli. 2. Along the walls were placed mattresses or couches to recline upon, and pillows or bolsters, which are mentioned Amos vi. 4; Ezek. xiii. 18. Perkins saw nobles lolling with pillows under their arms.

One end of the room was raised higher than the rest; there the bed, or rather mattress, was placed: this may explain 2 Kings i. 4; Psa. cxxxii. 3; also, what is said of Hezekiah, 2 Kings xx. 2; and of Ahab, 1 Kings xxi. 4. They both appear to have turned their faces from their attendants, and towards the wall, though from very different motives: one that his earnest prayers might not be observed, the other to conceal his disappointment.

The furniture of houses in the east always was very simple; in general it still is so; it consists of but few articles. Chairs were not used: they usually sat on mats or skins;



EASTERN COUCH.

these also served for bedding, while a part of their clothes was used for a covering. This explains why a man was to return his neighbour's garment before night: see Deut. xxiv. 12; Exod. xxii. 26. The bedding of the paralytic, Matt. ix. 6, and of the man at Bethesda, John v. 11, 12, probably was only mats. The rich had carpets, couches, and sofas, on which they sat, and laid, and slept. These couches were often very splendid, and the frames

ornamented, made of fine wood or ivory, Amos vi. 4; and the coverlids were often richly embroidered, Prov. vii. 16. But most of the beds are rolled up, and put away, in the day-time. In the latter times of the Jewish nation, they laid or reclined on couches while taking their meals; their heads towards the table, with their feet in a contrary direction, as represented on page 13. These particulars explain Amos vi. 4; Luke vii. 36—38; John xiii. 23; and other passages.

The other articles of furniture were but few in number. The furniture of the prophet's chamber, prepared for him by the Shunammite, 2 Kings iv. 10, probably was more

than usual ; but it was only a bed or couch upon the floor, a table, a stool, and a candlestick, or lamp. Lamps are constantly used in the east ; they are of clay or metal, filled with oil or grease, with cotton or linen yarn wicks. The lamps alluded to in the parable of the ten virgins, Matt. xxv., perhaps were like those used in the East Indies now in marriage processions—a dish, or lamp, with old rags, and a pot of oil to pour on them from time to time. Others are like what formerly were called cressets in England, an iron frame, or basket, filled with flaming wood, or other fuel ; these could be carried by watchmen. We give an engraving of these latter in the chapter on MARRIAGE.

Keys are mentioned, Judg. iii. 25 ; Rev. xx. 1. Sometimes they were large, so as to be rested upon the shoulder. Isa. xxii. 22. A recent traveller met a man with a wooden key hanging over his breast, and an iron one over his shoulder. He describes a door key as a piece of wood with pegs in it ; this would be passed through a hole in the door, Cant. v. 4, and fit the notches of the bar within. The entrance, as already described, is very often mean, and the passage from the street made with turnings, so that a passer-by does not see into the house. Buckingham describes the house of the governor of Damascus as appearing very mean on entering, but within there was a gorgeous display of wealth and luxury.

Pots, pans, and dishes of earthenware or metal, with a few chests and boxes, supplied the place of many articles with which our houses are crowded. The mill was a very necessary article, but this will be mentioned in another place. The kneading-troughs, described Exod. xii. 34, like many of those used in the east in the present day, were small wooden bowls, or leathern bags. There were several sorts of earthenware vessels, of different shapes and sizes, from the smallest size, like the cruse of Saul, 1 Sam. xxvi. 12, or the pitchers of the woman of Samaria and the water-bearer, John iv. 28, Mark xiv. 13, and Rebekah, Gen. xxiv. 15, to the large ones mentioned John ii. 6. When Dr. Clarke was at Cana, in Galilee, a few years since, he saw several large stone water-pots like those just mentioned, which contained from eighteen to twenty-seven gallons each. Paxton describes such jugs, or pots, at Beyrout, holding from two to four gallons each.



But the Jews, like the modern Arabs, often kept their water, wine, milk, and other liquors, in bottles, or rather bags, made of skins, which could be patched and mended when old. Such was the bottle given to Hagar, Gen. xxi. 14. Such were the bottles of the Gibeonites, Josh. ix. 4. This explains the allusion of our Lord, Matt. ix. 17; Mark ii. 22; Luke v. 37, 38; which texts have been objected to by some ignorant infidels, who think that what they daily see at home must resemble everything in former times, and in other countries. If the new wine fermented after it was put into the leathern bottles, it is evident that an old worn skin would be more likely to burst than one which was new and strong. This was the sort of bottle opened by Jael, Judg. iv. 19.



SKIN BOTTLES.

Sometimes these bottles are made of the skin of a kid, or other animal, the head, and legs, and tail being cut off, and the openings sewn up; but more frequently they are square bags made of large pieces of leather, which will hold several gallons of any liquid: so that Abigail's two bottles, (or skins of wine,) 1 Sam. xxv. 18, were not out of proportion to the rest of her present, as two glass bottles of the present day would have been. Many of these leather bottles, or bags, are made of the skin of an ox, cut square, the edges sewn double, and the whole skin smeared with grease

on the outside; such water bags sometimes hold sixty gallons. The psalmist, when describing himself as wasted with affliction and trouble, compares himself to a bottle in the smoke, *Psa. cxix. 83*. A leathern bottle, if hung in the smoke for a length of time, would become shrivelled and dried up; the tents of the Arabs are very smoky, having no openings but the doors.

There are no grates, or fireplaces, like those of England, in the east; the fires are kindled on flat stones, or hearths. If fire is wanted in the sitting rooms, it would probably be charcoal, kindled in a brazier, or metal vessel, used for the purpose. Such probably was the fire in which Jehoiakim burned the admonitory roll, *Jer. xxxvi. 22, 23*.

Horns were used for keeping liquors in, as the oil used for anointing by Samuel, *1 Sam. xvi. 13*; by Zadok, *1 Kings i. 39*. These were sometimes made of metal, in the shape of a horn, and also used for drinking. Cups of gold, silver, and other materials, were commonly used, as Pharaoh's, *Gen. xl. 11*; Joseph's, *xliv. 2*; and those of Solomon, *2 Chron. ix. 20*. Barzillai supplied cups, *2 Sam. xvii. 28*. Jeremiah set pots and cups before the Rechabites, *Jer. xxxv. 5*. The word cup is often used figuratively, as for blessings, *Psa. xvi. 5*; *xxiii. 5*; but more commonly for afflictions or sufferings, *Psa. lxxiii. 10*; *Isa. li. 17*; *Jer. xxv. 17*: our Lord thus used the word, *Luke xxii. 42*; *John xviii. 11*.



ANCIENT DRINKING CUPS.

From Specimens and Ancient Sculptures



MODERN ARABIAN DRESSES.

CHAPTER III.

DRESS, CLOTHING, AND ORNAMENTS.

IN the first ages, dress was very simple. God clothed Adam and Eve in the skins of beasts, Gen. iii. 21. Skins have continued to be the dress of savage nations, especially in cold climates, and Burkhardt describes the Bedouins as wearing leather aprons. After a time, other articles were used for dress, made of wool or flax: see Lev xiii. 47; Prov. xxxi. 13. At length, garments of finer linen, and even of silk, were used by the rich, 2 Sam. i. 24; Prov. xxxi. 22; Luke xvi. 19. These were often dyed purple, or crimson, or scarlet, Judg. viii. 26; Dan v. 29; Rev. xviii. 16. Jacob gave Joseph a coat of many colours, because he loved him more than his brethren, but it excited their envy, Gen. xxxvii. 3, 4. The daughters of kings and rich persons wore vests, or garments richly embroidered with needlework: see Psa. xlv. 13, 14; Judg. v. 30; also other texts. Such needlework still forms a principal part of the employment of females in the eastern nations. It was a regular business, Exod. xxxv. 35.

Dr. Shaw has given a very particular account of the eastern dress, which, with what other travellers relate, explains many passages of Scripture. He says, the usual size of the hyke (the upper garment commonly worn) is six yards long, and five or six feet wide. Arundell describes the white felt, or coarse cloth, as being the fair weather and foul weather companion of the camel driver, it protects him against heat or cold by day, and at night makes his bed and bedding. It serves for dress by day, and to sleep in at night, as it did to the Israelites, Deut. xxiv. 13. A covering is necessary in those countries, for, although the heat by day is very great, the nights generally are cold. Such a garment was loose and troublesome to the wearer; he was obliged to tuck it up, and fold it round him. This made a girdle necessary whenever they were actively employed; and it explains the Scripture expression, "having your loins girded," when called upon to be active in performing any duty.

Ruth's veil, which held six measures of barley, Ruth iii. 15, was a garment of this sort. The kneading troughs of



VEIL OF AN EASTERN LADY.

the Israelites were bound up in their hykes, Exod. xii. 34. The plaid worn by the Highlanders is much the same sort of garment: the principal article of dress worn in Java, and other parts of the east, is similar; it is of many colours, like the Scottish plaid, and reminds of Joseph's coat.

A wooden or metal pin was used to fasten the folds of this garment together at the shoulder. The upper, or the outer fold, Neh. v. 13, served for an apron to carry anything in, as the lap full of wild gourds, 2 Kings iv. 39. See also Ruth iii. 15; Prov. xvi. 33; and other texts. Paxton says nothing comes amiss, it is put into the bosom, Luke vi. 38.

The burnoose is a sort of cloak worn over the hyke. It has a cape, or hood, to cover the head, as a shelter from rain. Under the hyke is worn a close-bodied frock, or tunic. These are the cloaks and coats mentioned Luke iv. 29, a precept meant to be observed in the spirit of it, not in the letter. The coat of the high priest, Exod. xxviii. 39, was a tunic, and so was Tamar's garment, 2 Sam. xiii. 18. The coat of our Saviour, "woven without seam," was of this sort, John xix. 23, with an opening at the top for the head to pass through. Such garments are not uncommon in the east. When persons thus clad are engaged in any employment, they usually throw off the burnoose and hyke, and remain in their tunics. Thus, our Saviour laid aside his garment when he washed the disciples' feet; and when Saul, and David, and others, are spoken of as being naked, it means that they had put off their upper garments, and had upon them only their tunics. Garments like these would fit a number of persons, Gen. xxvii. 15; 1 Sam. xviii. 4; Luke xv. 22; they would not need altering, like our clothes, before they could be worn by others. The hykes, or upper garments, were spread in the way when our Saviour entered Jerusalem in triumph, Matt. xxi. 8.

Under the tunic, a shirt, usually of linen or cotton, is worn. Perkins describes a pasha of the Koords with shirt sleeves a yard and a half wide; these are rolled up and made tight just above the elbow, when needful. In times of sorrow, even from the days of Job, sackcloth was worn next the skin, Job xvi. 15. By David, when mourning for Abner, 2 Sam. iii. 31; even by Ahab, 1 Kings xxi. 27; but the instances are too numerous to be all quoted here. The females also wore sackcloth, Isa. iii. 24; Joel i. 8.

Loose trousers are worn both by men and women in the east. The picture, page 18, represents an Arab of rank at the present day, in his usual dress.

The law of Moses directed the Israelites, Numb. xv. 37—42, to put a fringe, or tassel, to each of the corners of their upper garments, that when they saw them, they

might remember all the commandments of the Lord to do them. The hem of Christ's garment, Matt. ix. 20, means these fringes. In later times, they wrote passages from the law upon strips of parchment, called phylacteries, and fastened them on the borders of their garments, or round their wrists or foreheads. These were, by many ignorant persons, used as a sort of charm to preserve the warriors from danger; hypocrites wore them, that they might be thought more holy than their neighbours, Matt. xxiii. 5.

The girdles are usually of worsted, sometimes richly worked, Prov. xxxi. 24; they were folded several times round the body, and kept the clothes tight, Isa. v. 27; 1 Kings xviii. 46. One end is sewn up, so as to make a purse or small pocket. Small articles were often carried tucked into the girdle: see Ezek. ix. 2. A leathern girdle is frequently worn round the loins under the clothes. This is alluded to 1 Pet. i. 13.



YOUNG WOMAN OF ARABIA, AND TWO FEMALE WATER-CARRIERS OF PALESTINE.

The female dresses were often richly embroidered, as Judg. v. 30; Psa. xlv. 13; Prov. xxxi. 22. Purple and scarlet were colours worn by the rich and mighty, 2 Sam. i. 27; Judg. viii. 26; Dan. v. 29; Luke xvi. 19; Rev. xvii. 4; Jer. x. 9; Ezek. xxvii. 7. The extent to which the Jewish women went, as to their finery, appears from Isa. iii. 18—23. Dr. Henderson's translation presents an accurate list of female dress and ornaments—the ankle

bands, tasselled-tresses, crescents, ear-pendants, bracelets small veils, turbans, stepping chains, (a sort of fetter to oblige them to walk "mincingly," ver. 16,) girdles, smelling bottles, amulets, finger rings, jewels of the nose, vestments, tunics, cloaks, purses, mirrors, linen shifts, ribands and large veils. Many of these are represented in the annexed engravings of modern eastern ornaments.

But there is one ornament which would be thought very odd in Europe; an ornament which hung on the fore-head, and reached down to the nose; it is called the nose-jewel, Isa. iii. 21. But in many parts of the east, and in India, at the present day, this ornament hangs from the right or left side of the nose, which is pierced for the purpose. Some of these rings are very large, and richly ornamented with jewels. When the ring is not



worn, a bit of stick is usually put into the hole to prevent it from closing. Many European women who are fond of necklaces, or other finery, would not like to wear the ornament just described; yet such are the vagaries of fashion and vanity. And there is no reason why it should not look as handsome to wear a nose-jewel as any other vain finery. Chardin says, he never saw a young woman in Arabia or Persia without this ornament. He describes the ring as of gold, commonly with two pearls and a ruby.

The Grecian and Roman women, and those of many other nations, in ancient times, all wore their hair long. And it is so in the east in modern times. Pitts describes women at Cairo with braided tresses down to their feet, having small bolls hung to them. They take a great deal of pains to plait and adorn it, and thus employ much time in a vain and unprofitable manner; Rev. ix. 8; Luke vii. 38; 1 Cor. xi. 15. Shaw observed the same of the Moorish females. Jowett describes his hostess at Beyrout as wearing an infinite variety of small braids, ending with gold coins, the whole being worth from five to ten pounds. The apostles, Peter and Paul, blamed the custom, 1 Pet. iii. 3; 1 Tim. ii. 9. They forbade it as improper for those who profess to love Christ; desiring them not to seek to be admired

for outward finery, but for the ornament of a meek and quiet spirit, which in the sight of God is of great price, or value. The eastern females who have been influenced by the labours of the missionaries, in many cases have laid aside these ornaments and fashions.

Also horns, made of silver, in shape like extinguishers, were worn on the forehead, both by men and women; the posture necessary to keep them in their places is alluded to, *Psa. lxxv. 5*. The horn is often mentioned in the Bible as an emblem of honour or power, *1 Sam. ii. 10*; *Job xvi. 15*; *Psa. cxii. 9*, and many other Psalms, *Lam. ii. 3, 17*; but these horns were common as a part of the female head-dress in Europe in the middle ages. Pliny Fisk describes the horn worn by females in Syria, as a foot long: it is called Tantoor.



FEMALE COSTUME AND ORNAMENTS.

The women stained their eyes with a black powder, and they do so now. Lane says it is applied along the edges of the eyelids, with a blunt bodkin. This explains the rending of the eyes, *Jer. iv. 30*, which is mistranslated, as painting the face. Jezebel did this, *2 Kings ix. 30*. Shaw saw one of these bodkins, and a joint of a reed with this powder, that had been taken out of a tomb. Probably the deceased had been accustomed thus to "rend her eyes" when living. The eastern women also sometimes draw

lines and spots of a blue colour on their faces. The feet and the hands, particularly the nails, are often stained a reddish yellow, with the juice of a plant called henna.

The men always wore their hair short, except perhaps a few, who were something like the fops and dandies of our times: this may explain 1 Cor. xi. 14. The women in Judea and Greece, and some other countries, wore veils when they appeared in public. These were not loose, like the veils now worn by Europeans, but were wrapped closely round the face. See the picture, page 19. Such veils are universally worn by women in the east when abroad, but quite as much for concealment as from modesty. The young children frequently have veils when without any other clothing. Four sorts of veils are described by Calmet, the first like a kerchief, the second covers the bosom, the third is the large veil, which completely covers the figure, the fourth is a sort of handkerchief worn over the face. The apostle Paul, in writing to the Christians at Corinth, a city of Greece, blames the women who appeared in the house of God with their heads uncovered, 1 Cor. xi. 5.

Absalom was vain of his beauty, and of his long hair; 2 Sam. xiv. 25, 26. God often is pleased to punish wicked men by the things which they have been most proud of; so when he had rebelled against his father, and had been defeated in battle, his long hair was caught by the boughs of a tree, while riding away; thus he was overtaken and slain. 2 Sam. xviii. 9. Hartley found it necessary to be on his guard when riding under the olive-trees.

Plucking or pulling off the hair was not only very painful, but was a great disgrace among the Jews, Neh. xiii. 25. They wore their beards very long, and were commanded not to cut them in a fanciful or ridiculous manner, Lev. xix. 27. This made the affront greater that Hanun offered to David's ambassadors, 2 Sam. x. 4.

The eastern nations, at the present day, wear their beards long; they consider it is a mark of folly in Europeans to cut them short. They even have a saying, which expresses that a man with a long beard will not act dishonestly. When Martyn, the missionary, was in Persia, he allowed his beard to grow, and found that the natives respected him on that account. But our Saviour declared that all evil thoughts and bad actions proceed from the heart; Matt. xv. 19. Unless that is changed by Divine grace, there is nothing in dress or fashion which will make a bad man good.

The Nazarites, Numb. vi. 5, who did not cut their hair, will be noticed in another part of this volume. Samson was to be accounted as one, Judg. xiii. 7, xvi. 17.

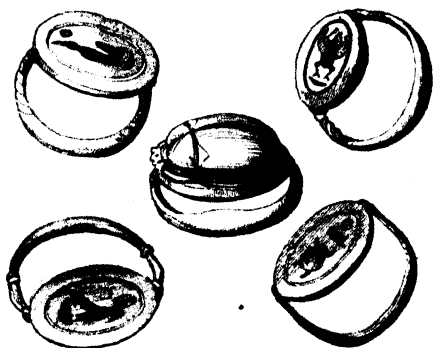
Cutting off the beard, or wearing it in a rough, disordered manner, was a mark of sorrow, 2 Sam. xix. 24; Ezra ix. 3; Job i. 20. It is so now in eastern nations.

The turbans worn by men are often very heavy and cumbersome. Niebuhr describes them as sometimes wearing as many as fifteen caps one over another, the outer one richly embroidered, and a piece of muslin wrapped round above all. Burkhardt describes the covering of the head worn by Arabs as a square kerchief of cotton, or silk and cotton mixed, folded round the head, one corner hanging behind, two others over the front of the shoulders, which they put up before their faces, to protect from the sun or rain, or to conceal their features.

They did not wear stockings and shoes formerly, as is common now, but only a sandal, which is like the sole of a shoe, tied on the foot with a band, or other fastening. This was pulled off on entering a holy place, or on coming into the presence of a great person: see Exod. iii. 5; Josh. v. 15. The Mohammedans do so at the present day when they enter a mosque or place of worship, or come into a room where a great man is sitting: see page 31; but sometimes now the slipper is sewn to the stocking.

Bracelets were worn by men as well as women. Roman soldiers received them as badges of merit. Saul's bracelet is mentioned, 2 Sam. i. 10. Rings and chains were given as marks of esteem and honour: see Esth. iii. 10; viii. 2; Gen. xli. 42; Dan. v. 29; Exod. xxviii. 11; Jer. xxii. 24. Some of the rings were called signets, they were stones set in metal, as alluded to Exod. xxviii. 11; signets wholly of metal were used among the Romans, but not till the times of the emperors. They were engraved with some characters, or devices, like our seals; and when kings or great men signed a decree, or written document, they did so by inking the signet, and stamping it on the paper. Robinson describes the Arab with whom he contracted for camels, on his journey in the desert, as smearing the tip of his finger with ink and pressing it on the paper, to supply his want of a signet. Or they sealed by putting clay or wax, as in sealing the stone on the lion's den, Dan. vi. 17; and the priests sealing the sepulchre, Matt. xxvii. 66. Job refers to this. xxxviii. 14. The sacrifices were marked as approved,

by being sealed with wax. Christ being thus approved as a sacrifice for the sins of men, is referred to John vi. 27, "Him hath God the Father sealed." The ring given by Pharaoh to Joseph was a signet; and the giving the ring was a mark of the highest confidence. At the present day



a merchant's letter in the east is authenticated by his seal. This makes the business of seal-cutter one of great importance. He keeps a register of those he makes. Jewels with the name of a beloved person, engraven as a signet, were worn, as Sol. Song, viii. 6. They may be noticed in pictures or portraits.

Anklets were the tinkling ornaments about the feet, Isa. iii. 18. McCheyne says, he heard the sound as the women passed. He also noticed the Jewesses wearing round tires like the moon.

In ancient times, we read in the Bible that persons always considered it necessary to wash and change their clothes before they engaged in anything which was particularly holy. Jacob told his family to do so before they went with him to sacrifice at Bethel, Gen. xxxv. 2, 3. Moses, also, spoke in a similar manner, Exod. xix. 14. All should think of this; it may remind us to be clean and neat, but not smart or fine, on God's holy day, and before we attend in his house.

It was customary to rend or tear the clothes, and to throw dust upon them, to express sorrow and grief: see Gen. xxxvii. 29, 34; Ezra ix. 3; Job i. 20; Numb. xiv. 6; Joel ii. 13; also other passages. When the high priest pretended to be grieved at hearing the Saviour say what

he called blasphemy, he rent his clothes, Matt. xxvi. 65. The apostles did the same, when grieved at the people for offering to worship them, Acts xiv. 14. The Jews, also, wore clothes of haircloth and sackcloth as mourning; the prophets who mourned over the sins of the people were thus clad, Zech. xiii. 4; John the Baptist, Matt. iii. 4. Such rough garments are now worn as cloaks. Jacob, Gen. xxxvii. 34; and others, as 2 Kings xix. 1; Esth. iv. 1, etc., wore sackcloth when mourning, or in trouble, as already mentioned.

The dress of eastern chiefs probably is much the same now as it was two thousand years ago.



MODERN ARAB CHIEFS.

In ancient times, rich persons generally had a number of garments, many of them very rich and splendid. A great man among the Romans is said to have had five thousand suits of clothes. When making presents, changes of raiment are generally included, as Gen. xlv. 22; 2 Kings v. 22; 2 Chron. ix. 24. A person declining the office of a ruler, Isa. iii. 7, alleged that he had no bread or clothing in his house; neither food nor clothes to give his retainers. A lady showed Jowett at least ten heavy outer garments, coats of many colours, embroidered and spangled with gold and silver, and flowers. These, he observes, contrasted oddly with her daily occupations, taking a part in household duties, cooking and sweeping; but such is the condition of females in the east.

Silver, and gold, and raiment, are often mentioned together as riches or treasures, as Zech. xiv. 14. Thus Christ told his disciples not to lay up treasures which moth and rust might corrupt, Matt. vi. 19. The apostle Paul says, he had not coveted silver, or gold, or apparel, Acts xx. 33. The apostle James expresses himself in the same manner, ch. v. 2, 3. Some clothes were perfumed : see Psa. xlv. 8 ; Cant. iv. 11 ; this explains Gen. xxvii. 15, 27, for the best garments were laid by in chests with perfumes. Perfumes are much used in the east ; "the ivory palaces," Psa. xlv. 8, probably were the perfume boxes. The sweet or perfumed ointments were very costly, and kept in alabaster boxes, as



MODERN POLISH JEWS.

Mark xiv. 3 ; Luke vii. 37. The tablets, Exod. xxxv. 22 ; Isa. iii. 20 ; it is supposed were boxes for perfumes.

In large families, clothing was made at home. The wool or flax was first spun into thread ; the cloth was afterwards woven, and made into garments by the mistress of the family and her maidens, Prov. xxxi. 13.

Among eastern nations it is still the custom to send garments as presents. Ambassadors and travellers generally have some articles of dress given to them by the rulers and great men of the places they visit.



MODES OF BOWING, DOING HOMAGE, AND WORSHIP IN THE EAST.

CHAPTER IV.

SALUTATIONS—VISITING—EARLY RISING.

SALUTATIONS.

WHEN people meet, it is usual to say something kind or respectful to each other: this is called saluting. The eastern nations were, and still are, very exact in observing their rules of politeness. There is a beautiful instance of this in Abraham's conduct to the children of Heth, Gen. xxiii. David saluted his brethren when he drew near to them, 1 Sam. xvii. 22. Many other texts in the Bible also show that when people met each other they used kind salutations. Their inquiries respecting each other's welfare were numerous and particular; and at parting they concluded with many wishes of happiness to each other. When they met, they generally said, "The Lord be with thee;" "The Lord bless thee;" and "Blessed be thou of the Lord;" or "Peace" (which they considered as including every good wish) "be with thee:" Ruth ii. 4; Judg. xix. 20; 1 Sam. xxv. 6; 2 Sam. xx. 9; Psal. cxxix. 8.

Jowett remarks of Syria, that it is the land of good wishes and overflowing compliments. He gives an example

of these mutual expressions: "Good morning." "May your day be enriched!" "By seeing you." "You have enlightened the house by your presence." "Are you happy?" "Happy! and you also?" "Happy." "You are comfortable—I am comfortable;" meaning, if you are so. These and various other unmeaning expressions are repeated over and over, so as to delay persons on a journey, Luke x. 4.

In the later times of the Jewish nation, much time was spent in these forms and ceremonies, as is still very usual in eastern nations, particularly in China, where there is a great deal more ceremony than among any other people, but very little sincerity. If a traveller, in the east, meets any person on the road, he loses much time in these salutations, and his thoughts are continually interrupted from more important subjects. Christ told his disciples, when he sent them out to travel, "Salute no man by the way," Luke x. 4; as if he had said, "Do not waste your time in $\frac{1}{2}$ conversations and useless ceremonies with the people you may meet, but remember the important business upon which you are employed." That it was to guard against the foolish excess to which these customs were carried, and not to forbid them to show proper respect and civility, is plain from Matt. x. 12. When they came into a house, they were to salute it, or to say, "Peace be to this house," Luke x. 5. The order to salute no one on the way, would impress them with the importance of attending fully to the duties they were sent to perform, and the refraining from it is noticed Psa. cxxix. 8, as to be regretted. This also explains Elisha's order to Gehazi, 2 Kings iv. 29.

The apostle Peter wrote in his epistles, "Be courteous," 1 Peter iii. 8. The apostle Paul evidently was so; he was truly "a Christian gentleman," though sometimes he earned his bread with his own labour; for these characters are by no means inconsistent with each other, Acts xviii. 3; 2 Thess. iii. 8.

"Peace be unto you," is the usual salutation. In the last discourse of our Lord with his disciples, he alludes, very beautifully, to the empty way in which the people of the world express their good wishes to each other, and shows how much more sincere are his earnest desires for our welfare. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," John xiv. 27. Worldly pleasures will soon tire, and pass away; but if we really love Christ, then God the Holy Spirit will

impart to us peace of mind which the world cannot give; for "great peace have they that love the Lord." And that peace shall endure to the end.

Salutations in the east were, as formerly in Europe, by kissing, thus Gen. xxxiii. 4; and to this the apostle refers, 2 Cor. xiii. 12. Carne remarked among the Arabs the kiss on the cheek, and passionate exclamations of joy on meeting. Another traveller mentions that his camel-driver and a Bedouin acquaintance kissed each other five times on the cheek.

In the east, people bowed very low, as Jacob, Gen. xxxiii. 3, and his sons, xlii. 6, which shows what is meant by stooping with the face to the earth, and bowing. David did so, 1 Sam. xxiv. 8, and Ruth ii. 10.

Jacob's sending his sons and wives first to meet Esau, would be respectful, as well as a measure of precaution. This is now customary. Morier remarks upon it as illustrating Balak sending "yet again princes, more, and more honourable than the first," to meet Balaam, Numb. xxii. 15. Cloths or garments are spread by the way, as on our Lord's entrance into Jerusalem, Matt. xxi. 8. Robinson relates that the people of Bethlehem thus honoured the English consul, when they desired his interference in their behalf.

When the people, in former times, came to kings or princes, they fell down before them. Cornelius did so when Peter came to him, Acts x. 25; and Esther, before Ahasuerus, Esth. viii. 3; Adonijah, before Solomon, 1 Kings i. 53.

Putting off the shoes is a mark of respect, both on entering a place of worship, and on coming into the presence of a superior. Thus Moses was to put off his shoes on the manifestation of the presence of the Lord, Exod. iii. 5.

When mounted, they alight on the approach of a superior. Thus Rebekah, Gen. xxiv. 64; and Abigail, 1 Sam. xxv. 23.



PUTTING OFF THE SHOES.

Niebuhr saw an Arabian lady thus alight from respect to a sheikh; another, who was on foot, being unable to go from the road, sat down and turned her back, as a mark of respect. So different are the manners of the east from our own. Kissing the hand, or feet, or hem of the garment, are marks of respect: they are repeatedly mentioned in Scripture, Job xxxi. 27; Matt. xxviii. 9; Luke vii. 45; viii. 44. Or even the ground, Isa. xlix. 23; Ps. lxxii. 9.

VISITING.

Among eastern nations, it always has been usual to bring presents when people visit each other: they never appear before a prince or great man without having something to offer. There are many instances of this in the Bible; as Jacob, see Gen. xliii. 11; also Ehud, Judg. iii. 18; Hazael, 2 Kings viii. 9; Naaman; the wife of Jeroboam, 1 Kings xiv. 3; also the wise men who came from the east to see the infant Jesus; and many others. The forty camels' burden of Hazael might not be heavy loads; in such cases it is usual to make a long procession, each article being carried separately.

This mark of respect still is always necessary; nowever small or mean the gift may be, it is accepted as a proof of attention. Thus, in 1 Sam. ix. 7, observe Saul's anxiety: "If we go, what shall we bring the man of God?—there is not a present." At length, his servant, producing the fourth part of a shekel, (a small piece of money,) said, "That will I give to the man of God." Modern travellers tell us that even when poor people visit, they bring a flower or fruit, or some such trifle. One traveller tells of a present of fifty radishes; and when Bruce, the Abyssinian traveller, had agreed, at the request of a chief, to take a poor sick Arab with him for a great distance, the poor man presented him with a dirty cloth, containing about ten dates. Bruce mentions this to show how important and necessary presents are considered in the east; whether dates or diamonds, a man thinks it needful to offer something. This may explain Rabshakeh's advice, 2 Kings xviii. 31.

The higher the rank of the persons to whom the present is brought, the greater it is expected to be. The queen of Sheba, 2 Chron. ix. 9; Naaman, 2 Kings v. 5; and Bero-dach-baladan, 2 Kings xx. 12, offered large presents. Thus,

the offering of gold, frankincense, and myrrh, all of which were very precious, presented by the wise men of the east, Matt. ii. 11, was a mark of their high respect for Him to whose presence they were led by the wondrous star that had appeared.

There is always much attention to forms in the east. In visiting, the place, and even the method of sitting, are matters of importance. The seat at the corner of the room



SITTING ON COUCHES, AT THE CORNER OF A ROOM.

is most honourable; visitors are placed there to whom it is intended to show particular respect. Conversation is generally very reserved and grave. It appears to have been so in ancient times: see Eccl. v. 3; Prov. x. 19, and many other texts in that book.

When a person visited another, he did not rudely enter the house at once, but he stood at the door, and called aloud, or knocked, and waited till he was admitted: see 2 Kings v. 9; Acts x. 17; xii. 13, 16. This is alluded to in those beautiful texts, Rev. iii. 20; Matt. vii. 7.

When visitors were persons of rank or importance, it was usual to send persons to meet them, as Balak sent the princes of Moab to meet Balaam, Numb. xxii. 7, 13.

Visitors were always received with respect, and attention was always shown to them at parting. Abraham showed

great respect to his three angelic visitors. On the arrival of guests, water was brought to wash their feet and hands, Gen. xviii. 4; xix. 2; and they were often anointed with oil, Psa. xxiii. 5.

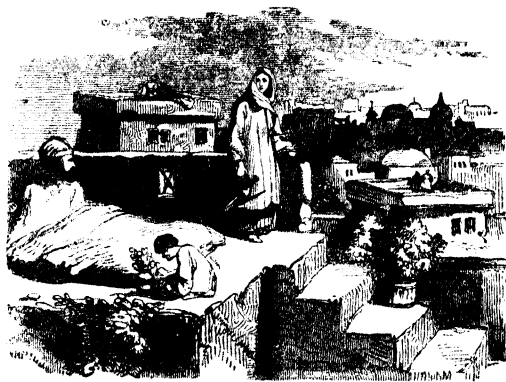
This was the custom in our Saviour's time: Mary Magdalene broke an alabaster box, or bottle, full of precious ointment, and poured it upon his head and his feet. The words Christ spoke to Simon respecting her behaviour, show what was the proper and respectful manner of receiving guests, which Simon seems to have neglected. "Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment," Matt. xxvi. 7; Luke vii. 44—46: see also Prov. xxvii. 9.

When guests depart, it is the custom to burn perfumes, (perhaps referred to in Dan. ii. 46,) or sometimes they are sprinkled with sweet-scented water. Bruce was wetted to the skin with orange-flower water, thrown over him as a mark of honour, when leaving the presence of a great man. If they were ambassadors or persons of rank, it was usual to give them clothes: a great many garments were kept ready for this purpose. Joseph gave raiment to his brethren, Gen. xlv. 22: see also Judg. xiv. 12, 19; 2 Kings v. 5; Rev. vi. 11, etc. A garment already worn is often an especial honour, as Jonathan's present to David, 1 Sam. xviii. 4.

To this custom of great men bestowing raiment upon their guests, our Lord refers, Matt. xxii. 11—13. It was common for the guests at marriage feasts to appear in splendid dresses; but as the guests in the parable had neither time nor ability to prepare themselves, the king supplied them with robes for the occasion; this he might easily do, from the large quantity of clothes great men possessed. There could be no greater disrespect than to refuse a present from a superior, as the guest mentioned did, who was so foolish and obstinate as to prefer his own ragged and shabby clothes to the dress that was provided for him. The eastern monarchs have power to command whatever they please, so this guest was considered a rebel against the king's command, and an enemy, and treated accordingly. In how lively a manner this represents the

bounty of our heavenly King, and our sinful and wretched state by nature ! Let us earnestly seek for the robe of the righteousness of Christ ; see Rev. xix. 8 ; and beware not to pride ourselves on our own filthy ragged state ; lest, like the guest mentioned in the parable, we should find ourselves cast out. Remember the advice, Rev. iii. 18, and go to Him who “ waiteth to be gracious.”

An ambassador in the east was invited, with his companions, to dine with an eastern monarch. The interpreter told them that it was the custom that they should wear over their own garments, the best of those which the king had sent them. At first they hesitated, and did not like to have their own robes hidden ; but being told that it was expected from all ambassadors, and that the king would be much displeased if they came into his presence without his robes, they wisely complied.



SLEEPING ON THE HOUSETOP.

EARLY RISING.

The Jews rose about the dawn of the day, which, in their country, does not differ so much in the summer and winter as it does in England. They dined about eleven, and supped about five o'clock in the afternoon. These were the hours at which our ancestors dined and supped, till about two hundred years ago. “To rise early,” is an expression often used as meaning to be diligent either in good or in evil.

It is often mentioned of good men, that when they desired to fulfil the will of God, they rose early. Abraham, Gen. xxii. 3, when, for the trial of his faith, he was commanded to offer up Isaac, "rose up early" in the morning: this shows how ready he was to do the will of God, though very painful to him. Thus Jacob, Gen. xxviii. 18, and Moses, Exod. xxiv. 4. Joshua had much to do, and is often spoken of as rising early, Josh. iii. 1; vi. 12; vii. 16; viii. 10; see also 1 Sam. xv. 12. David rose early to fulfil his father's order, 1 Sam. xvii. 20. Job, to sacrifice for his children, Job i. 5. King Darius, to inquire after Daniel, Dan. vi. 19; and the pious women who went to the sepulchre to pay respect to the body of the Lord, went very early in the morning, Luke xxiv. 1; John xx. 1. Travellers in the east usually begin their journeys before day: this enables them to travel in the cool of the morning, and to rest in the heat of the day. Thus our Lord sat on the well at noon to rest, being wearied with the journey taken that morning, John iv. 6. The sixth hour was noon.

Morier, when he travelled in Persia, observed the people sleeping upon the house-tops: he noticed that the women were generally up the first, and stirring with activity at an early hour. McCheyne saw this at Tiberias. Paxton observed that many houses at Beyrout have a sort of hut on the flat roof, built with reeds, in which people sleep.

A Latin poet describes a labourer as rising early before day to grind the usual daily portion in his hand-mill, probably like that on next page; but there are others like this representation.



HAND-MILL. IN THE EAST
(See page 40.)



WOMEN GRINDING AT THE MILL.

CHAPTER V.

FOOD—FUEL—WATER AND OTHER DRINK—
MANNER OF EATING.

FOOD.

FROM the Bible, we see that the diet, or food, of the Jews was very simple and plain. It was chiefly bread, milk, honey, rice, and vegetables. John the Baptist used to feed upon "locusts and wild honey," Mark i. 6. The locusts are insects like grasshoppers in shape, but much larger. They fly in vast numbers together, and devour the green herbs: see Joel i. 4. Some think that the fruit of a tree is meant; but the insects are more likely to be intended here; they are often sold for food, dried or salted, and then eaten with rice or vegetables, though Burkhardt describes the Arabs as taking a handful of them when hungry. Moffatt saw the natives in South Africa gathering ox-loads of these insects for food. The bees made their combs in hollow places, as the cleft of rocks, Deut. xxxii. 13; Psa. lxxx. 16; in hollow trees, 1 Sam. xiv. 25, 26; and even in the carcass of a lion,

Judg. xiv. 8, or rather among the bones, for the flesh must have been consumed. Our blessed Lord ate some honey when he appeared to his disciples, Luke xxiv. 42, to show them that his body was actually raised from the grave. Honey is mentioned in many other texts. The land of Canaan is described as "a land flowing with milk (which includes butter) and honey," Exod. iii. 8; Jer. xi. 5; even as Job mentioned them, Job xx. 17. At a town in Syria, Carne was taught to mix them as delicacies; Irby and Mangles were instructed to dip their bread in such a mixture: they are still considered great dainties by the Arabs. D'Arvieux tells us, that one of the principal delicacies with which the Arabs regale themselves at breakfast, is cream, or new butter, perhaps something like the clotted cream used in the western parts of England, mixed with honey. Among the food brought to David and his men by Barzillai, 2 Sam. xvii. 29, was honey, and butter, and cheese. The butter was churned as now, by shaking the milk in leather bags, or bottles, such as that opened by Jael, Judg. v. 25. This butter-milk is described as most refreshing to a weary man oppressed with heat. The milk of goats and sheep is used even more than the milk of kine.

The Jews seldom had animal food, except at their solemn feasts and sacrifices. As they did not often eat flesh, they considered it a great dainty. Jacob's pottage of lentils, which tempted Esau to sell his birthright, Gen. xxv. 29—34, shows how simple the usual food of the patriarchs was. Irby and Mangles breakfasted in an Arab camp from a mess of lentils and bread, seasoned with pepper; they describe it as very good. Lentils are a sort of small beans, they dissolve easily into a mess of a reddish or chocolate colour. From Isaac's desire for "savoury meat," Gen. xxvii. 4, flesh appears not to have been his usual food. The feast which Abraham prepared for the angels, Gen. xviii. 7, 8, and that which Gideon and Manoah got ready on a like occasion, show that flesh meat was considered to be something more than common fare. We may also recollect that the feast got ready for the repenting prodigal, Luke xv. 23, was a fatted calf; and may notice the portion which Samuel set by for Saul, when he expected him: it was a piece of flesh meat, the shoulder, with what was upon it, 1 Sam. ix. 24. This was put by for Saul, as a mark of distinction and respect; it was also at a solemn feast of the people, verses 12, 13, which explains why flesh meat was

prepared. In Deut. xii. 20—27, eating flesh is spoken of as a proof of wealth and prosperity. It was dressed in various ways, Judg. vi. 19; 1 Sam. ii. 15. Sometimes pieces of flesh meat are roasted at a fire, but more frequently the flesh is cut into small pieces directly the animal has been skinned; these are boiled in milk, and then mixed up with rice or other vegetables, forming a sort of stew called pillau; such was made for Isaac, Gen. xxvii. 9.

The sorts of food brought to David by Abigail, 1 Sam. xxv. 18; by Ziba, 2 Sam. xvi. 1; and by Barzillai, 2 Sam. xvii. 28, 29; and those taken by David to his brothers and their captain, 1 Sam. xvii. 17, 18, show what was the usual food of the Israelites. The most common and useful article of food was bread, made in loaves of different sorts and sizes. Loaves, like those here represented, have been found in Herculaneum.

Bread is often mentioned in the Bible, Gen. xviii. 5; xxi. 14; 1 Sam. xxviii. 22; Exod. xvi. 3; Deut. ix. 9. It often means bread only; though sometimes it is used as a general

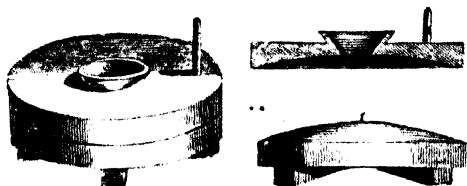


FORMS OF BREAD CAKES, FROM EGYPTIAN AND ROMAN DRAWINGS AND SPECIMENS.

expression for a meal including other sorts of food, Matt. xv. 2; Mark iii. 20; vii. 2; Luke xiv. 1; John vi. 23. The bread was often of different sorts of grain mixed together, as enumerated Ezek. iv. 9, "wheat, barley, beans, lentils, millet, and fitches." Burkhardt says, that coarse, black, unleavened bread is the common food of the Bedouins on a journey; they often travel for a long time, the whole of their daily food being a pound and a half of such bread. Parched corn was grain not quite ripe, roasted or dried in the ear, and eaten without anything else with it. Such was given to Ruth, ii. 14; and was sent to David's brethren,

1 Sam. xvii. 17; and by Abigail, xxv. 18. Robinson had such parched corn offered to him in a harvest field. He saw travellers eating the grain raw, as they gathered it in the way, like the disciples, Mark ii. 23.

The grain was usually ground into flour, then fermented, or made light by leaven, then kneaded into bread. The flour was ground by small hand-mills, which were only two flat circular stones, one placed upon the other: the upper one was turned round, while the corn was poured between them, through a hole at the top. In these representations are, a mill complete, and ready for use. Also the upper stone and the lower stone. It will be seen that they are fitted one into the other.



Mills like these were in use in the Highlands of Scotland till very lately. They were called querns; and were usually worked by two women, see Matt. xxiv. 41, who sat one on each side, and turned the upper stone round, pushing the handle from one to the other. In Pennant's "Tour in Scotland," there is a picture which represents this, for it was usual in the Highlands of Scotland. One of these millstones the woman of Thebez, Judg. ix. 53, cast upon the head of Abimelech: see also Matt. xviii. 6. Shaw, Clarke, Hall, and other travellers, have described the two women grinding with the flat stones. The employment is laborious, and usually performed by the lowest servants, Exod. xi. 5; it is spoken of in Scripture as menial, Isa. xlvii. 2; Lam. v. 13. Sometimes the grain is beaten or pounded in a mortar, Numb. xi. 8; Prov. xxvii. 22; but this is not common with corn. Coffee is thus beaten.

These mills grind the flour but slowly, so that it is the employment of every day to grind some flour. The sound of grinding, and of the women singing as they work the mill, is heard in the morning early in the houses of the east and is considered a sign that the people are well and

active; when it is not heard, the neighbours fear that all is not well, Eccl. xii. 4. This explains the description of the desolate state to which Jerusalem was to be reduced, Jer. xxv. 10.

As the millstones were so necessary to prepare the daily food of each family, the Israelites were forbidden to "take the nether or the upper millstone to pledge: for he taketh a man's life to pledge," Deut. xxiv. 6. This is a strong expression; it shows how important an article of food bread must have been, when the instrument by which it was prepared was of so much consequence to every family. The finest flour was made into cakes, and baked quickly upon the hearth, Gen. xviii. 6; the coarser flour was made into loaves, 1 Sam. xxi. 3. Sometimes the cakes were baked upon the coals, being laid upon the hot embers, or upon a flat piece of iron, or a grate of iron over the fire, as cakes are now sometimes baked upon a plate of iron, called a girdle in the north of England and Scotland, and are called girdle-cakes, 1 Kings xix. 6; they must be carefully turned, the neglect is noticed, Hosea vii. 8. But we also read of ovens being used, Lev. ii. 4; Mal. iv. 1. The ovens now in



EASTERN OVEN, AND A WOMAN WITHDRAWING A CAKE FROM IT.

use in the east are heated by fuel being burned within them, Luke xii. 28, as in our bakers' ovens. When the oven is hot, the loaves are put into it to bake. The bread is usually made in flat cakes. The lighter kinds of bread stick to the sides of these ovens, and are soon baked. These

ovens are sunk in the ground, which explains how the frogs got into them, Exod. viii. 3. Sometimes the oven is only an earthen pot sunk in the ground.

Perkins describes a more carefully constructed oven, called Tannoor, used in Persia, which in cold weather is covered with a quilt or other covering, under which the family place their feet while they sleep in a circle round it. Thevenot describes the roasting or baking of meat in the ovens.

Harmer says, that the kneading-troughs are often wooden bowls or leather bags, as among the Israelites, Exod. xii. 34. Niebuhr describes these leathers as round and flat, used as tables, and, after eating, drawn up by cords and rings at the sides, like a bag or purse.

Leviticus xi. contains particular directions as to what sorts of animal food the Jews might eat, and what was forbidden them. Upon this a general remark may be made, that the sorts of food forbidden are mostly such as are unwholesome and hard of digestion. Pork, for instance, is considered very unwholesome in those hot countries. Many sorts of food which may be eaten among us without harm, would be very dangerous there. In the year 1801, when the English attacked the French in Egypt, many of the troops died from want of care in this respect. The illness of which the captain of one of the English frigates died, began from his persisting to eat eggs for breakfast, though it was not safe for Europeans to do so in those countries. Cooling vegetables were, and still are, much used for food, as melons and cucumbers, Isa. i. 8. The Israelites in the wilderness longed for them, Numb. xi. 5.

But the laws respecting food were also to keep the Jews a separate people from those nations who fed upon what they were forbidden to eat, and to teach them temperance. Tertullian, one of the ancient fathers, who lived soon after the days of the apostle, says, "If the law takes away the use of some sorts of meat, and pronounces creatures to be unclean which before were held to be quite otherwise, let us consider that the design was to accustom the Jews to temperance, and look upon it as a restraint laid upon gluttons, who hankered after the cucumbers and melons of Egypt, while they were eating the food of angels." To think a great deal about eating or drinking is wicked, and every one must despise those who thus indulge themselves.

Lane describes the food of the modern Egyptians as

chiefly bread, made with millet or maize, with new cheese, eggs, small salted fish, cucumbers and melons, a great variety of gourds, onions, leeks, chick peas, lupinus, lentils, other vegetable substances, and dates.

Many sorts of vegetable food are represented in the ancient sculptures of Egypt.

Salt was, and is, used to flavour food, though not so constantly as in Europe. But Park says, in the interior countries of Africa, salt is the greatest of luxuries; children suck a piece of rock-salt as our children sugar. To say, "a man eats salt with his food, is saying he is a rich man." He adds, "the long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it." Job (vi. 6) asks, "Can that which is unsavoury be eaten without salt?" The eagerness of cattle for salt shows that it is needed with vegetable food.

FUEL.

The coals mentioned in the Bible were coals of wood, or charcoal. They also used thorns and wood of all sorts, *Psa.* lviii. 9; *Eccl.* vii. 6. They collected the dung of cows, and other animals, *Ezek.* iv. 15; and dried it for the purpose, as is still the custom in the east, where wood is often very scarce. Paxton saw a woman thus collecting it from the oxen employed in a threshing floor. Grass also is mentioned, *Matt.* vi. 30; but usually the vine branches and other refuse, that was not serviceable in other ways, which explains our Lord's solemn warning, *John* xv. 6: see also *Ezek.* xv. 6; *Isa.* xlvii. 14; *Matt.* iii. 12. These different sorts of fuel are spoken of in several places in the Bible. They are all such as burn away very quickly, so that the sudden manner in which destruction comes upon sinners, by the wrath of God against sin, is frequently explained by referring to them. The collecting of fuel is laborious and tedious; children are now often employed in it as of old, *Lam.* v. 13. Jowett describes one of four years old bending beneath its little burden.

WATER AND OTHER DRINK.

The usual drink among the Jews was water. There were numerous public wells and fountains, besides those belonging to private houses. It was by the side of one of the former that Jesus sat, *John* iv. 6, 7, while he discoursed

with the woman of Samaria. At that very well a woman who had come to draw water, lowered her pitcher into the well, and gave some to Rae Wilson. We read that Jesus was wearied, and sat *thus* on the well, like one wearied with a long journey on a very hot day. How this ought to affect us! He who was God, the Creator of all things, took upon him our nature, with all its infirmities, sin excepted, Heb. iv. 15, and endured all, that we might be saved from the punishment our sins deserve.

The importance and value of wells of water in the east are very great. In the days of the patriarchs, there were contests between Abraham and Abimelech, and between Isaac and the Philistines, for wells, Gen. xxi. 25; xxvi. 18. Moses found protection from Jethro, on account of the assistance he rendered to his daughters, when some shepherds attempted to drive them away, and possess themselves of the water they had drawn, Exod. ii. 16, 17. The woman of Samaria seems to have thought the possession of a well a proof of Jacob's greatness and power, John iv. 12. Caleb's daughter, Judg. i. 14, 15, considered her father's gift of land as not complete without springs of water.

Belzoni describes his arriving at a well at midnight, where he found two women with a flock, which they drove hastily away, but were prevailed to return, and remain till daylight. The noise of archers in the places of drawing water is alluded to by Deborah, Judg. v. 11. Irby and Mangles found a party of Arabs at a well, levying contributions from all passers.

In England, there is little idea of the value of water in those hot and dry countries; but the want of it is very severely felt there. The wells are often secured, as in Haran, Gen. xxix. 2, 3; Psa. xlii. 1; so are the springs or sources of choice streams, Sol. Song. iv. 12. Rachel probably had the command over the well, for it was not opened till she came. David, when expressing in the strongest manner his desire for the Lord, referred to this. When he was in the wilderness of Judah, he longed for the water from the well of Bethlehem, which he used to drink, 1 Chron. xi. 17. His soul feeling a strong desire for the presence of the Lord, he also thus expresses himself: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is," Psa. lxiii. 1.

The gift of a cup of cold water in Christ's name is not

to be forgotten, Mark ix. 41. Lane describes the water-carriers in Egypt as often paid to distribute water. Their cry frequently is, "Oh, may God compensate me." It is thus offered in India from charitable motives.

Our Lord, referring to the manner in which water had been alluded to in many parts of the Old Testament, spoke of himself to the woman, as able to give that water which would cause those who drink it never to thirst again, John iv. 14. If my readers thirst for this living water, they may remember Christ's own declaration: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink," John vii. 37. Of course, he did not there refer to common water: the influences of the Holy Spirit, and the fulness of grace in Christ are meant.* These blessings we need as much as the Jews did; they are offered to us as freely; and yet, strange to say, there are many who will not quench their thirst, but prefer to go on in sin, till, at length, it consumes them.



WELL AT CANA.

This well, at Cana of Galilee, is an overflowing well, supplying living or running water, Gen. xxvi. 19; Jer. ii. 13.

The drawing water is a laborious duty in the east, and is still performed by females, particularly the younger,

Gen. xxvi. 11; 1 Sam. ix. 11. The skins and pitchers have been already described. Burkhardt describes the women as having to fetch water from a distance of half an hour to the encampments of the Arabs. Robinson saw the women thus bringing bottles or skins of water from the fountains near Jerusalem. Perkins describes the girls as sometimes jostling each other till the pitcher was broken at the fountain, Eccl. xii. 6. Hall says, he never could see a woman in India sitting by a well, resting her arm upon her water-pot, without thinking of the woman of Samaria.

In Smyrna, is a fountain with a bowl chained, Eccl. xii. 6; sometimes this may be seen in Europe. The deep wells and cisterns often had wheels to draw up the skins or jars of water. McCheyne describes one worked by a camel at Khanounes. The well of Joseph at Cairo is so called from a sultan, not from the son of Jacob; it has a broad path-way down to the water. The reservoirs of water in India have steps to them.

Much more might be said about water. The reader should refer to Isa. xii. 3; xlv. 3; Jer. ii. 13; Zech. xiii. 1; xiv. 8; and other passages. Also, remember the distress the Israelites in the wilderness were in for water, and how God was pleased to supply them by a miracle, which the apostle Paul declares refers to Christ: see Exod. xvii. 6; Numb. xx. 11; 1 Cor. x. 4.

In Egypt, the inhabitants were chiefly supplied with water from the river Nile, which travellers say is most excellent; so that, when the Egyptians are in foreign countries, they continually speak of the pleasure they shall have when they return home, and drink again the water of the Nile. How great then must have been the plague with which they were afflicted, when the water of their favourite river, even in pots and jars, was turned into blood, so that "they loathed it!" Exod. vii. 17. This recollection must also have made the waters of Marah taste very unpleasant, Exod. iv. 23.

The Jews had some other sorts of drink as well as water and wine: the strong drink, Lev. x. 9; Judg. xiii. 4, and in other places, means any fermented liquor, whether prepared from corn, or dates, or grapes, or anything else. The robb, or syrup from grapes; is called dipse, and is much used in Syria; this is included under the name of honey in the Bible, probably in Gen. xliii. 11. The term "any honey," Lev. ii. 11, seems to include this syrup of grapes or dates

as well as the honey of bees. Sometimes the juice of grapes was drunk when fresh pressed, not fermented, Gen. xl. 11.

The value and use of wine and similar liquors, as a medicine or cordial, are spoken of in many texts, Judg. ix. 13; Psa. civ. 15; but the evil consequences of drunkenness and excess are frequently still more strongly noticed, Prov. xxiii. 29—32; Isa. v. 11, 22; Rom. xiii. 13; Gal. v. 21; and, what is more impressive, we find instances recorded which show the evil consequences of "following wine and strong drink." Thus we read of the case of Noah, Gen. ix. 21, so that there cannot be any doubt on the subject.

Morier and Buckingham have described the drinking parties of the Persians, who indulge their intemperance. The former was invited to join a party drinking near the road-side, as early as seven in the morning, and says, "We found that the Persians esteem the morning the best time for beginning to drink wine, by which means they carry on their excess till night." An illustration of Isa. v. 11, etc.

There were some among the Jews who abstained wholly from wine and strong drink, probably from being aware of the danger of indulging therein. This, also, appears to have been the reason why the Rechabites, who were strangers in the land of Judea, did the same, Jer. xxxv. 6—9. The descendants of the Rechabites exist as a separate people at the present day. We may, from hence, gather a useful lesson, not only to avoid this evil, but also to keep a strict watch upon ourselves, and to abstain from all things which would lead us to sin. But let us beware how we resist sin in our own strength; let us remember the awful fall of the apostle Peter, and look continually to the Saviour for fresh supplies of grace and strength, seeking to walk soberly, diligently, and righteously in this evil world, Tit. ii. 12.

MANNER OF EATING.

In ancient times it was the custom among the patriarchs and others, frequently to take their meals out of doors. This is often done in the east at the present day, when all who pass by are invited to partake. The governor of an Egyptian village is described by Pococke, as giving a feast, at which there was a continued succession of guests, till the whole was eaten. He mentions Arab rulers as dining in the

street, and calling to all passers to partake, even beggars, as Luke xiv. 13; see also Luke xiv. 12—14. The angels sat under a tree while they ate the food which Abraham prepared for them, Gen. xviii. 8. There are many instances of this in the Gospels; and it is usual among eastern nations in the present day. At Philadelphia, Chandler was invited by a family sitting at their repast, under some trees, near a well of water, to alight and partake, as Zech. iii. 10. The regular meals were, dinner a little before noon, and supper in the evening. The latter was the principal meal: see Mark vi. 21. Martha and Mary's entertainment to Jesus was a supper, John xii. 2: see also Luke xiv. 16. Our Lord's intercourse with those who love him is described as a supper, Rev. iii. 20. The feast of the passover was in the evening.

The Hebrews did not eat with the neighbouring nations. We are not told in the Bible when they began to separate themselves in this manner; but it was the custom in Joseph's time, although in that instance it appears to have arisen from objections on the part of the Egyptians: see Gen. xliii. 32. The Jews in our Saviour's time did not eat with the Samaritans, John iv. 9; and they objected to our Lord's eating with publicans and sinners, Matt. ix. 11. This custom was so strictly observed, that when God was about to extend his church to the Gentiles, he sent an especial vision to St. Peter, to show that it might be discontinued. Peter was blamed by the other apostles for eating with Cornelius, Acts xi. 3; and from several passages in the Epistles, we find that the early Christians abstained from meat offered unto idols. As these sacrifices were offered at all solemn feasts, and on many other occasions connected with idolatrous practices, the Christians separated from eating with the heathens in general, and sometimes were over scrupulous, 1 Cor. x. 25—28.

Although these ceremonial observances were not enjoined on the early Christians among the Gentiles, yet the apostle Paul cautions against evil arising to others from using this liberty. Much care should be taken by strong-minded believers, not to give occasions for mistake to weaker brethren, 1 Cor. viii. 7—13; x. 23, 32, 33.

It is still the custom in China, Persia, and many other countries, for the guests to have little tables or trays placed on the floor, upon which dishes are set for them. In India,

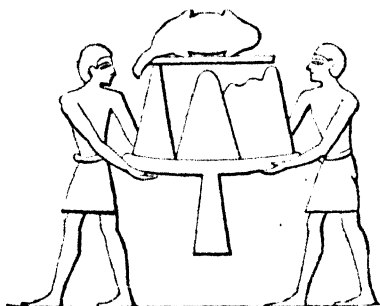
many persons never eat out of the same dish as others, believing it would be sinful to do so, and thinking that their dishes are polluted and spoiled if touched by persons of another religion. If so touched, they break them, as the Jews were to break their earthen vessels when touched by an unclean animal. This assists in explaining the apostle's words: "Touch not; taste not; handle not." Dr. Clarke found a similar custom among the Turks. He was one night entertained very kindly by a Turk and his family; after leaving the place the next morning, Dr. Clarke returned for a book he had left behind, when he found his kind host and all the family employed in breaking and throwing away the earthenware plates and dishes from which the guests had eaten, and purifying the other utensils and articles of furniture by passing them through fire or water. See Lev. xi. 33. These things may well teach us, that the followers of Christ are to keep themselves apart from the world, and show that they should be ready even to suffer loss that they may do so. Indeed, one object of the numerous injunctions to which the Israelites were commanded to attend, appears to have been, to render it a matter of duty, as well as of inclination, to keep themselves a separate people.



PERSIANS AT BREAKFAST.

Elkanah, the father of Samuel, distributed portions of provisions to each of his wives separately, 1 Sam. i. 4, 5.

It is still the custom in the countries of the east, when there is more than one wife, for each to be separate as much as the means of the family will afford. When entertaining strangers, as well as in eating and drinking in general, there appears to have been great plenty, but not much care or delicacy in preparing the provision. It was deemed a mark of favour to send the guests a great deal of any dish: thus the mess or portion which Joseph sent to Benjamin was five times greater than was sent to any other of his brethren, Gen. xliii. 34, and probably of different sorts of food. This engraving represents Egyptian servants, carrying a table heaped with food of different kinds.



Lane describes a round tray of tinned copper being placed on a stool, so as to serve for a table; twelve will crouch round such a tray, three feet wide. Each then bares his arm to the elbow, saying in a low voice, "In the name of God." The dishes are placed upon the tray, two or three at a time, or singly in succession, the guests taking the food with the thumb and two fingers of the right hand, but using spoons, or perhaps the hollow of the hand, for liquids. To pull out a morsel and offer it to another is polite. Their manner of eating with the fingers is more delicate than would be supposed.

It is still an honour to receive a portion from the table of the master of the feast, if he is a great man. A modern traveller, who dined in the presence of an eastern king, describes his majesty as tearing a handful of meat from a quarter of lamb, which stood before him, and sending it to his guest as a mark of honour. This custom also prevails in China. Van Braam, the Dutch ambassador, relates that

some bones of mutton, with half the meat gnawed off, were sent to him from the table of the emperor, and he was told it was a great honour! Knives and forks never have been used in the east, as among us.

This renders the washing of hands both before and after meat a necessary ceremony. Hartley describes it as being done by a servant going round and pouring water over the hands of each guest. Thus 2 Kings iii. 11, Elisha is described as having "poured water on the hands of Elijah," to signify he had served that great prophet as an attendant. The Jewish washings before meat, Mark vii. 1—4; Luke xi. 37, 38, were accompanied by peculiar ceremonies of how much of the hand and arm should be washed.



WASHING BEFORE MEALS.

It was not usual for women to appear and eat with men: this was observed by all ranks. Vashti refused to come to the feast of the king Ahasuerus, Esth. i. 12. The ancient Hebrews probably sat down upon the ground at meals, round a low table or a mat, upon which the dishes were placed: see 1 Sam. xvi. 11, marginal reading, and Psa. cxxviii. 3. The Babylonians and Persians used to recline or lie down upon table beds, something like our sofas, while they were eating; and some among the Jews, after a time, adopted this custom, Amos vi. 4—7. The guests at the royal banquets or feasts, Esth. i. 6; vii. 8, were placed on beds. Our Lord reclined in this manner, when Mary anointed his feet, John xii. 3, and when the beloved apostle

John leaned his head upon his bosom, John xiii. 25, at the last supper. • His feet were not placed like ours when we sit, but as he reclined they were easily touched, or wiped, by any one coming behind him. See the representations of reclining at table, p. 13. Modern travellers in Judæa have noticed, that while persons are at dinner others frequently enter the room, sit down behind the guests, and converse with them, as the woman mentioned Luke vii. 38.

The eastern attendants are accustomed to wait with much respect, looking for mere signs, often scarcely perceived by a guest. This illustrates the eyes of servants looking to the hand of their master, Psa. cxxiii. 2. and shows how we should look unto our Lord. M'Cheyne describes the servants who brought pipes and coffee, as "watching the slightest motion" of the hands of the guests. Jowett and Lane describe the wives and females of the family, attending till the master has done his meal, before they partake. Thus Sarah, Gen. xviii. 9, and Martha, John xii. 2.

The following custom, observed by the modern Jews after the practice of their forefathers, strongly reminds us of what passed at the last supper. Before they sit down, they wash their hands very carefully, like the Pharisees of old, Mark vii. 3; they say that it is necessary to do so. A blessing is then asked. The master, or chief person, takes a loaf, and breaking it, says, "Blessed art thou, O Lord our God, the King of the world, who producest bread out of the earth." The guests answer, "Amen," and the bread is distributed to them. He then takes the vessel which holds the wine, in his right hand, and says, "Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine." The 23d Psalm is then repeated. When the meal is finished, the master takes a piece of bread which has been left on purpose, and filling a glass or cup with wine, says, "Let us bless Him of whose benefits we have partaken:" the company reply, "Blessed be He who has heaped his favours on us, and has now fed us on his goodness." The master then repeats a prayer, thanking God for his many benefits granted to Israel, entreating him to have pity upon Jerusalem and the temple, to restore the throne of David, to send Elias and the Messiah, and to deliver them from their low state. The guests all answer, "Amen," and repeat Psalm xxxiv. 9, 10: then each guest drinks a little of the wine that is left, and goes from the table.

These customs are appointed to be observed by the modern Jews, as well as those of old; but, like asking a blessing among those who are called Christians, it is too often forgotten. An author well observes, "A graceless meal cannot be expected to prove a wholesome meal."

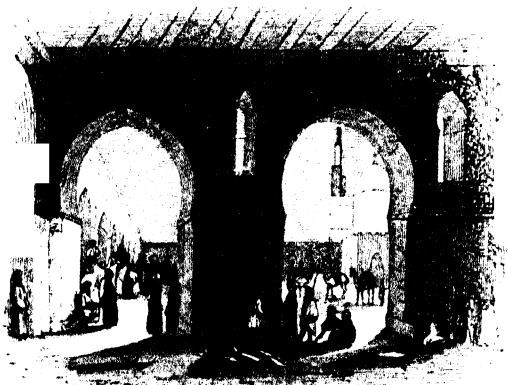
It is still usual among eastern nations to break their bread into small pieces, and dip them into such dishes as contain liquids. The Israelites used to do so. Boaz told Ruth to dip her morsel in the vinegar, Ruth ii. 14. By giving one of these sops to Judas, our Lord pointed him out as the person who would betray him, Matt. xxvi. 23; John xiii. 26.

Jowett allowed his European prejudices to influence him, and was annoyed by seeing Arab fingers in the dish, and still more when his host, on finding a dainty morsel, applied it to his mouth. He rightly says, "This was true Syrian courtesy and hospitality; and had I been sufficiently well bred, my mouth would have opened to receive it." He notices the tearing the cake of bread and sopping up the fluid and vegetables in the dish.

The invitations to a feast are mentioned in Scripture, as illustrating the invitations to accept the gospel glad-tidings, Luke xiv. 17. It is customary in the east to send messengers to say the feast is ready; and when the entertainment is over, to call all that pass, in the name of God, to come and partake, Luke xiv. 13. Morier and others describe this; and the invitations having been previously given and accepted, it would be rude to send an excuse then: this explains Luke xiv. 16—24. At these feasts there is still much ceremony about taking places, Luke xiv. 7—11. Morier saw the governor of Kashan, arriving late, had taken a low seat, but was requested to come up higher.



▲NCIENT MILL-STONES.



CARAVANSERAI. VIEW FROM THE INNER SIDE OF THE ARCADES.

CHAPTER VI.

TRAVELLING.

THERE were no inns like those of Europe for travellers in Judæa and the neighbouring nations, so that the people were obliged to carry everything they wanted with them, and to wait upon themselves, or upon each other. For this reason, as well as to protect each other, they usually travelled in companies. They did so when they went up to Jerusalem at the great festivals, directed Exod. xxiii. 17. Psa. lxxxiv. 6, 7, is descriptive of this custom. Joseph and Mary were returning home in one of these companies, when they missed Jesus, Luke ii. 42—44. The Psalms, called the Psalms of Degrees, Psa. cxx. to cxxxiv., are supposed to have been sung by the devout Jews, while travelling to Jerusalem, on these occasions. Thus they travel in large bodies as caravans for trade, or on the pilgrimage to Mecca, in some respects like the Israelites on their march from Egypt; and like them, at first setting out, they are in haste and some confusion, Exod. xii. 33—39.

Although there are no inns like ours in the east, there are places called caravanserais, in which travellers rest

themselves, and find shelter for their cattle. These are large buildings, consisting of a court-yard, with small rooms around it. They are without furniture, and the travellers take possession of them, on paying a sum of money to the keeper of the caravanserai. Sometimes there are small shops for the sale of food and other necessities. In the very early times, as when Jacob's sons returned from Egypt, the inns mentioned, Gen. xliii. 21, were only places which, on account of some trees and water, were used by travellers for halting places. Christ was born in one of the caravanserais, at Bethlehem; and, as all the rooms were full, his parents were obliged to take shelter in a cattle shed, or stable, Luke ii. 7.

Some travellers apply the term caravanserai to these places on the roadside or open country, while such buildings in towns are called khans. Where neither exist, frequently one or more of the inhabitants are accustomed to receive travellers. Arundel describes the objects and scenes, witnessed by travellers when resting at a khan, or the more private house called menzil, as suggesting many of the illustrations introduced by our Lord in his discourses while travelling, such as the camel-driver using his needle, Mark x. 25. The entertainment provided for the traveller used to be supplied by the neighbours in turn, or by those who offered; but travelling has now become so frequent, that Europeans commonly make payment, or send to buy the food on their arrival. In the remote villages, such an offer is still considered an insult. In the towns, payment is expected; but the Bedouins are not yet used to it.

Many of the caravanserais have been built as acts of charity; some have been very beautiful structures, but often are neglected and going to ruin.

In general, travellers, wherever they went, were received by the inhabitants with great kindness. Thus Abraham and Lot received the angels, supposing them to have been travellers, Gen. xviii. and xix. And Gideon, Judg. vi. 11—19. St. Paul refers to their receiving angels without knowing it at first, Heb. xiii. 2, to encourage Christians to be kind to strangers. Our Lord himself commends this, Matt. xxv. 35; and the first Christians were very attentive to practise it. St. Peter requires it, 1 Pet. iv. 9; and St. Paul does the same, 1 Tim. iii. 2; Tit. i. 8; and in other passages.

Most of the travelling mentioned in the Bible was on foot.

The journeys of our Lord and of his apostles all appear to have been so made. The taking up carriages, Acts xxi. 15, means taking up their luggage or baggage, not getting into coaches, or what we call carriages.

When on journeys, their clothes would be tucked up, or "their loins girded." They usually carried staves in their hands, Numb. xxi. 18; Matt. x. 10; often a second lest one should break.

In travelling they wore sandals to protect their feet, the necessity for these being strong for travellers in the desert is shown by the expression, "shoes of iron and brass," Deut. xxxiii. 25; this text also denotes God's care for his people. The Bedouins carry small pincers to draw out the thorns from their feet. Burkhardt describes an Arab as borrowing a pair of sandals belonging to his friend which he knew were hidden under a date-bush: he impressed his foot upon the sand close by, that his friend might know who had taken them, his foot being turned so as to show the direction in which he was going to travel.

The chariots mentioned in the Bible were little, if at all better than carts. The nobility, even of our own land had no better wheel conveyances three hundred years ago. The chariot in which the eunuch rode, Acts viii. 28, was probably something of this sort.

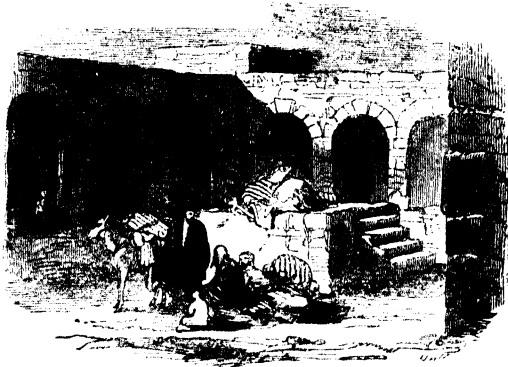
Wheel carriages are almost unknown in the east; persons are carried in a palanquin, or litter, by men, or placed on poles, which are slung to the backs of camels or mules. Females often ride short distances on asses, driven by a servant on foot, as the Shunammite, 2 Kings iv. 24.

The camel is often mentioned in Scripture, particularly in the book of Genesis. It is the most useful animal for travelling in the east through the sandy deserts, as it can go for a long time without water, and its feet are particularly adapted for those countries. The women usually travel in a sort of basket or cradle: Rebekah and her damsels no doubt did so, Gen. xxiv. 61, 65. The camel in the east is expressively called "the ship of the desert."

When travelling as messengers they often use dromedaries, which are swifter than horses, and can be trained to proceed more than a hundred miles a day. Job speaks of the swiftness of a post, ix. 25.

Asses were used by persons of rank, Judg. v. 10; x. 4; xii. 14; also for travelling, Josh. ix. 4; 1 Kings xiii. 23; 2 Kings iv. 24; 2 Sam. xvi. 2; 1 Sam. xxv. 20. Our Lord

himself rode upon an ass, in his triumphal entry into Jerusalem. The patriarchs had no horses. Egypt was famous for them, but there were none or very few in Judæa. The Jewish ruler was forbidden to procure them. Deut. xvii. 16. This prohibition was to prevent the Jews



INTERIOR OF CARAVANSERAI.

from trusting in their own strength as a nation, and to hinder their commerce with Egypt, whence Solomon procured his horses, 1 Kings x. 28; 2 Chron. ix. 28. The Arabs now are famous for their horses, which are remarkably swift.

The ancient Greeks were very attentive to strangers, as we find from Homer, and several other old writers; any instance of unkindness or injury done to a stranger was considered a very great crime. Several cases of this sort are mentioned in the Bible; and the attention paid to strangers among the Arabs is strongly proved by many instances stated by modern travellers.

Captains Irby and Mangles relate that, on two occasions, they arrived at Arab camps very late. They halted before a tent, but found the owner and his family, having arranged their carpets, had retired to rest for the night. It was surprising, they say, to see the good humour with which all rose again, and kindled a fire, the wife kneading the dough, and preparing supper; while the Arabs, who accompanied as guides, made no apology, though the nights were bitter cold, but received all as a matter of course.

Robinson relates an amusing instance of the regard for

hospitality proving disadvantageous. His Arab guides purchased a kid for supper, and proceeded to kill and dress it, on pitching their tent at night; but they were followed by the Bedouins who had sold it, and who thus became their guests; it was necessary to give them the chief portion, and those who had bought and paid for the kid, had only the fragments! Stephens describes one of his Arab guides being recognised by a woman, who, on account of this her friend, led them to her tent, where they were hospitably received by her husband. The tent, though near their road, was so placed as to be concealed from view, probably to escape the notice of travellers.

Eastern travellers often have noticed, that to eat with a stranger, is promising him security and protection. Niebuhr therefore recommends to secure the friendship of a guide by a meal as soon as possible. The expression, Ps. xli. 9, shows the stress also laid on this in former times.

Shaw describes an Arab as usually, when the meal was prepared, going to a rising ground, calling aloud upon all to come and partake of it, though no one was within hearing. See Prov. ix. 3. Job speaks of eating alone as a wrong act, Job xxxi. 17.

Christians, in the first ages, seldom travelled without letters from some persons well known to the brethren, and they were sure of a kind reception wherever they went. Calmet thinks that the second and third Epistles of St. John were letters of this sort. When a person had once been received as a guest, he was expected to call again whenever he came the same way; those who received him would also call on him, if they visited his country. Their children continued to do the same; and they provided themselves with some token, as a proof of this friendship. It was usually a piece of lead or stone, divided in half, one piece was kept by each family, and produced when any of them visited the other. Sometimes a name was written upon it. This custom seems to be alluded to in that beautiful passage, Rev. ii. 17, where it is said, "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The words translated "a white stone," may be considered as describing one of these tokens; the meaning of the passage appears to be, that the faithful should have a mark or token given them, by which they should hereafter be acknowledged by Christ as his friends, and

received into his favour. The "new name written, which no man knoweth saving he that receiveth it," refers to that new spirit which is put into the heart of those who are united to the Saviour, by a new and living faith, and which the world knoweth not.

The possessors of these tokens kept them with much care, as likely to be of great service in any future time of need. Surely that inestimable gift, our salvation, is a token whereby Christ's followers are known at the present day; and they shall be known by it at the great day of his appearing.

As in former times, sandals were very often the only covering on the feet, it will easily be supposed that travellers would feel very uncomfortable from mud and dust, after walking any distance; so it was always the custom, when a guest arrived, that the servants should take off his sandals, and wash his feet, Gen. xviii. 4; xix. 2; xxiv. 32; Luke vii. 44. This was in general done by the lowest servants; it was a mark of great humility on the part of the master of a family if he did it himself, as well as a great honour to the person whose feet he washed. This may explain what John the Baptist said, Luke iii. 16. It shows us still more the love of Christ to his disciples; he rose from supper, laid aside his upper garment, tied a towel round him, and pouring water into a basin, washed his disciples' feet, John xiii. 4, 5. It may explain why the apostle Peter was so unwilling to let his Master do this for him.

It also teaches two things:—1. If Christ, who is "over all, God blessed for ever," performed this mean and humble, though kind action to his disciples, how ready we ought to be, to do what is kind to each other!—2. If our Lord was so mindful of his disciples, as to do this act of kindness to them, which was in itself of so little importance, how sure we may be that those who love him now will not be forgotten in any of the events of their lives! The needing to wash the feet after all the rest, John xiii. 10, is explained by Malcolm, who saw some men after bathing, come up from the river or tank, and then, just before entering the house, rinse their feet, dirtied by coming up from the bath.

Martyn remarked the degree of abasement expressed in the act of washing the feet. This further illustrates 1 Tim. v. 10, and the reluctance again to go forth into the mire, when the feet are washed, Sol. Song, v. 3.

The importance of guides in travelling need not to be dwelt upon; even when miraculously directed as to their main course while wandering in the wilderness, it was desirable for the Israelites to have the guidance of Hobab about the lesser difficulties of the way, and for directing their encampment, Numb. x. 31. Even now travellers in the east often place a stone upon another, in some conspicuous place, with a sort of prayer for their safe journey. Morier witnessed this, and it reminded him of Jacob's prayer and vow, Gen. xxviii. 18—22.

Travellers in the deserts often speak of the appearance of waters at a distance, where there is nothing but the hot sand. This is alluded to "as the waters that fail," or "be not sure," Jer. xv. 18. A modern traveller thus describes it: "I perceived a dark strip on the horizon, and asked my companion. He looked, and presently answered that water had all at once appeared there; that he saw the motion of the waves, and tall palms bending up and down over them, as if tossed by a strong wind." They galloped towards it. "On a spot where the bare sands spread out for hundreds of miles, where there is neither tree nor shrub, nor a trace of water, there suddenly appeared before us groups of tall trees girding the running stream, on whose waves we saw the sunbeams dancing. Hills clad in pleasant green, rose before us, and vanished; small houses, and towns with high walls and ramparts, were visible among the trees. Far as we rode in the direction, we never came any nearer to it, the whole seemed to recoil with our advance. Never had I seen any landscape so vivid as this seeming one, never water so bright, or trees so softly green, so tall, so stately. We could well conceive how the despairing wanderer, who, with burning eyes, thinks he gazes on water and human dwellings, will struggle onwards to his last gasp to reach them." Such is the optical deception called the mirage.

The roads in the east are usually merely tracks; there are some exceptions: causeways raised over difficult places, and roads made level and plain when a king or great man is travelling. Thus Isaiah xl. 3—5; lxii. 10. Way-marks are common, as Jer. xxxi. 21.



CHAPTER VII.

CATTLE—AGRICULTURE—CULTIVATION OF THE LAND—SOWING
AND HARVEST—VINEYARDS—WINE AND FRUITS.

CATTLE AND AGRICULTURE.

THE Jews were mostly employed in agriculture or cultivating the ground, and in tending cattle. Before the flood, we read of Cain and Abel, that the first was a tiller of the ground, and the latter a keeper of sheep, Gen. iv. 2. Abraham, Isaac, and Jacob, lived in this manner, chiefly attending to their flocks and herds, as many of the tribes among the Arabs do at the present day, only sowing the ground occasionally. The laws given to Moses encouraged agriculture; but nothing about trade and commerce with foreign nations is mentioned for many hundred years after the children of Israel were settled in the promised land. Their riches consisted chiefly in cattle and slaves, or servants, who were employed in tending the flocks and herds, and in cultivating the ground, to raise a sufficient supply of the fruits of the earth, Gen. xxvi. 12. Abraham and Lot had such large herds of cattle, that they were obliged to separate to find pasture for them, Gen. xiii. 6. In Gen. xiv. 14, it is stated that Abraham armed three hundred and eighteen of his servants, or slaves, when he hastened to rescue Lot from those who had led him away captive. These slaves, or

servants, however, were treated very differently from the poor slaves of modern times. They were treated kindly, as servants of the family; even better, in many respects, than hired servants.

Jacob had a vast number of cattle; this appears from many passages in the Bible. To persons having large flocks and herds, wells and springs of water were very valuable; see Gen. xxi. 25; xxvi. 15; Judg. i. 15; for rivers and brooks



EASTERN WOMEN AT A WELL.

are not plentiful in the east. This has been already fully noticed. It seldom rains there, except during one part of the year. In the greater part of Egypt rain never falls, and the fertility of the soil depends upon its being overflowed by the Nile.

Adam brought up Cain to cultivate or till the ground, and Abel to feed sheep, Gen. iv. 2; in the same chapter, ver. 20, we read that Jabal was the father of such as have cattle, and of those who dwelt in tents. In those countries, the people dwell in tents at the present day, as stated already. Thus, when their cattle have eaten up all the pasture in one place, they easily remove to some other.

The manner in which the Arabs travel on these occasions, reminds of the way in which Jacob journeyed, Gen. xxxii. Parsons thus describes it:—"First went the shepherds and goatherds, with the sheep and goats, in regular flocks. Then followed the camels and asses, with the tents and furniture. Next came the old men and the women,

with the boys and girls on foot. The little children were carried by the women, and the elder children carried the lambs and kids. Last of all came the masters of the families. Between each family there was a space of a hundred yards or more, so that they did not mix or get confused with each other."

Even after the times of the patriarchs, the greatest men among the Jews continued to be shepherds or husbandmen. Moses left the court of Pharaoh, and became a shepherd. He was keeping the flock of his father-in-law when God first appeared to him in the bush, *Exod. iii. 1, 2*. Several of the judges and kings had followed these employments. Shamgar appears to have been a herdsman, *Judg. iii. 31*; and Gideon was threshing wheat when the angel appeared to him, *Judg. vi. 11*. Saul continued to attend a herd of cattle after he was appointed king, *1 Sam. xi. 5*. David was a shepherd. *Psal. xxiii.* evidently was written by a person well acquainted with a shepherd's life; a good shepherd he was, for he risked his life for his sheep, *1 Sam. xvii. 34, 35*. This should remind of the best Shepherd, even CHRIST, *John x. 14*. And how infinitely great is his love for his sheep, as his true followers are called, for he actually laid down his life for them: even while they were yet sinners, and therefore at enmity with him, Christ died for them, *Rom. v. 6—8*. Let it be remembered that in the east the shepherds always go before their sheep, which follow them. They also have names for every sheep, and the sheep answer by coming when called, *John x. 3, 4*.

King Uzziah was fond of husbandry, *2 Chron. xxvi. 10*; Mesha, king of Moab, was a sheepmaster, *2 Kings iii. 4*. Several of the prophets were employed in agriculture; as Elisha, *1 Kings xix. 19*; Amos was a herdsman, *ch. i.*; and others.

Horses were forbidden to be kept in the land of Canaan, *Deut. xvii. 16*; asses and oxen were therefore used for all purposes of agriculture.

It is an encouragement to those who are employed as shepherds, or in farming, to be diligent and faithful in their service, that kings, and prophets, and rulers, have followed the same employment. The women, even of high rank, attended to the flocks and herds. Rebekah drew water for the camels, *Gen. xxiv. 20*. Rachel kept her father's flocks, *Gen. xxix. 9*; and Zipporah, with her sisters, who were daughters of the prince, or chief priest, of Midian, *Exod.*

ii. 16, did the same. A traveller, who lately visited the neighbourhood of Mount Sinai, says, that the women of the Arab tribes, who inhabit that part of the country, look after the flocks, which in other parts are left to servants or slaves.



SHEPHERD AND HIS FLOCK.

When the Israelites first settled in the land of Canaan, each family had a portion of land, which could not be parted with for longer than a few years, for it returned to the family in the year of jubilee. They were forbidden to take interest for money from their brethren, Lev. xxv. 10, 36, 37. These, with other laws, made them less able to live by trade, so that they attended more to the produce of the earth, and to their flocks and herds.

CULTIVATION OF THE LAND.

Many particulars respecting the manner in which the Jews cultivated the land are not mentioned in the

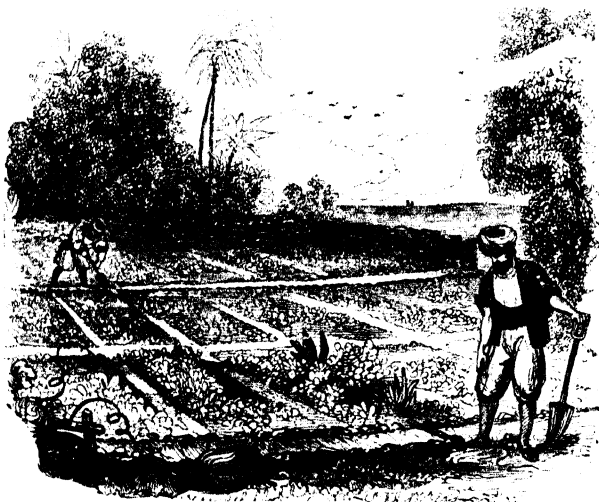
Scriptures. They used to manure the ground; and some persons have supposed that the dove's dung, mentioned 2 Kings vi. 25, is a proof of this, as it is still much used in Persia. Others say, and appear to be more correct, that the word means the seed of a plant which is called by that name: it is supposed to be the same with that we call the "Star of Bethlehem," which is found in many gardens in our country, but which grew much larger and more plentifully in Judæa. Salt also was used, Matt. v. 13; Luke xiv. 34, 35.

The river Jordan overflowed its banks every year: see Josh. iii. 15; 1 Chron. xii. 15. The mud left by the flood, not only made the fields on its banks very fertile, but was also used on other lands. When the waters diminished, seed was sown on the wet ground, and trampled in by the feet of cattle. This is the method still used in Egypt, and many parts of India, particularly with respect to rice; it is alluded to, Eccl. xi. 1; Isa. xxxii. 20.

A great part of the labour in the cultivation of the land was the watering of it; this was, and still is, very necessary in eastern countries, where no rain falls during several months in the year. For this purpose the water is raised, by various machines and different contrivances, from the rivers and streams, to cisterns in the upper parts of the gardens, or fields. When the rows of plants require watering, some of the water is let out of the cisterns; it runs in streams, while the gardener stands ready, and from time to time stops the rills by turning the earth against them with his foot, opening a new channel with his spade. This is alluded to in the first Psalm, as the rivers of water mentioned there mean these little streams, rather than large rivers. The cisterns are alluded to in 2 Chron. xxvi. 10. See the marginal reading; the word translated wells, means also cisterns.

The method of watering by the foot was practised in the land of Judæa, but was still more necessary in Egypt, where it so seldom rains, that this is described as the principal difference between that land and Judæa: see Deut. xi. 10, 11, "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." In the greater part of the land of Egypt, rain

never fell, which made the storm, mentioned Exod. ix. 22—32, so much the more grievous. The river Nile every year overflows all the land on its banks, for several hundred miles, which renders it exceedingly fertile.



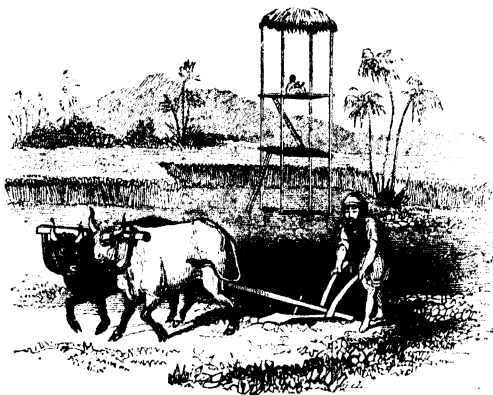
WATERING WITH THE FOOT.

Watering with the foot may also mean raising water by machines turned with the foot, something like a treadmill; that method is used in the east, particularly in China; but it more likely means what has been just described. The expression of Balaam, Numb. xxiv. 7, "He shall pour the water out of his buckets," is understood by some persons to refer to machines in which water was raised by a number of buckets: it points out the future flourishing state of Israel.

A solemn curse was denounced against man after the fall, Gen. iii. 17—19: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread:" that is, by hard labour shalt thou procure it. We see this curse fulfilled to the present day; the ground, if left to itself, everywhere brings forth

thorns and thistles, and other weeds. In like manner, the hearts of the sons of men are fully set in them to do evil; and, unless God prevent, will only do wicked works. This is an awful consideration: it should remind us of the importance of looking to Jesus for pardon and peace, through the blood which he shed upon the cross, which, by the Holy Spirit, is of power to cleanse us from all unrighteousness. Let us pray earnestly, that God the Holy Spirit may sanctify our hearts, "lest any root of bitterness springing up trouble us;" and may we all be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," Heb. xii. 15; Phil. i. 11.

At first, men probably dug the earth, having few or no tools or implements to assist them. Noah is spoken of as a "husbandman," Gen. ix. 20: perhaps he contrived ploughs and other instruments of agriculture. Ploughs are mentioned by Moses, Deut. xxii. 10, when he is referring to an idolatrous custom of the heathen; also by Job, iv. 8. The prophets Jeremiah, iv. 3, and Hosea, x. 12,



PLOUGHING.

mention ploughing up the fallow ground. Job, xxxix. 10, speaks of harrows, which are also noticed in other passages of Scripture. Ploughing is mentioned in Gen. xlv. 6, when Joseph says, "There are five years, in which there shall neither be earing nor harvest;" for the word earing is an old English word that means ploughing; the Hebrew word there translated by it, is rendered ploughing in some

other texts. The expression "ear the ground," is also used, 1 Sam. viii. 12. The ploughs usually were much smaller and weaker than those used in England: they had a share and coulter, but much less than those now used, as may be concluded from the prophet proposing that the swords should be beaten into ploughshares, Isa. ii. 4; Mic. iv. 3. See the drawing on page 67. As the ploughs were smaller and lighter, they required much care in directing them: this may assist to explain Luke ix. 62, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Referring to the care and attention necessary in ploughing, our Lord shows the necessity of going forward with steadiness, in attention to the concerns of our souls, and the work we are appointed to perform in his service.

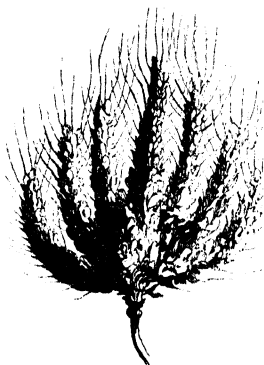
Oxen were used in these ploughs, as by Elisha; also 1 Sam. xiv. 14; Amos vi. 12. They were driven by goads, or long sticks with sharp iron points, which were of large size, as would be necessary when many oxen were used. We read of twelve yoke, or pairs, used with Elisha's plough, 1 Kings xix. 19; in that case the plough probably was very heavy and cumbrous. Maundrell describes the goads used in Syria, not many years ago, as eight feet long, and having a small spade at one end: with one of these Shamgar slew the Philistines, Judg. iii. 31; these also are the prickles mentioned Acts ix. 5. They were formidable instruments.

It is not unusual for the wandering tribes to occupy a piece of land for a season, sowing and reaping the harvest, and then departing: Isaac did thus in Gerar, Gen. xxvi. 12, when he was blessed to receive a hundredfold increase. Sometimes payment is made to the parties nominally possessors of the soil.

SOWING AND HARVEST

In Exod. ix. 31, 32, various crops grown in Egypt are mentioned. Isaiah (xxviii. 25) speaks of several sorts of grain, which were sown by the Jews. In the parable of the sower, our Lord spoke of a return of thirty, sixty, and even a hundredfold, Matt. xiii. 8. Gen. xxvi. 12 states how plentiful a harvest Isaac reaped, even a hundredfold

what he had sown. In Egypt there is a sort of wheat that bears several ears upon one stalk, as described by Pharaoh in relating his dream, Gen. xli. 5, and produces very plentifully. Some persons have tried to grow this wheat in England, but our climate and soil do not well suit it. Three months after sowing the corn, the harvest usually began, and in four months was at its height. The barley harvest was the first, 2 Sam. xxi. 9; that began about the time of the passover, and the wheat harvest about the time of pentecost. They used sickles to cut the corn, as we do now: see Joel iii.



EGYPTIAN WHEAT.

13; Deut. xvi. 9; and several other texts. They bound up the corn in sheaves, Gen. xxxvii. 7; Deut. xxiv. 19; Ruth ii. 15, and then piled them in shocks, Judg. xv. 5. As corn, and other sorts of grain are the produce of the ground, and not made by the contrivance of man, there has been less alteration in the methods of cultivation, than in the processes of arts and manufactures.

In the second chapter of Ruth, may be read a very beautiful and particular account of the way in which the harvest was managed in Judæa. There was an overseer set over the reapers, verse 5, and women were employed in the harvest-field as well as men, verse 8.

The refreshment for the reapers while they were at work in the field was only bread and parched corn; their drink was water, with vinegar, or a weak sort of wine, mixed with it, which is very refreshing, as Dr. Clarke found when travelling in those hot countries. At the end of harvest, there was great rejoicing and a feast, Psa. cxxvi. 6; Isa. ix. 3; xvi. 9, 10. These feasts were usual on other occasions, such as sheep-shearing, 1 Sam. xxv. 36; 2 Sam. xiii. 23. From the account of Nabal's preparations, it is plain that large quantities of all sorts of provisions were got ready. The corn was carried home, sometimes on men's shoulders, sometimes on the backs of the cattle, and some-

times in a wagon or cart, Amos ii. 13. It was then piled up in stacks, Exod. xxii. 6; or in barns, Matt. vi. 26; xiii. 30; Luke xii. 18, 24. The reapers in Egypt cut off the ears of corn, and left the stubble standing; this supplied the Israelites, Exod. v. 12, with straw for bricks.



ANCIENT REAPERS—FROM EGYPTIAN SCULPTURES.

The poor were allowed to glean, for the owners were forbidden to strip the field quite bare; some was to be left "for the poor and the stranger," Lev. xxiii. 22: this also reminds of Ruth. It seems unkind to object to poor people gleaning, if those who are allowed to do so are honest, and do not attempt to take any except what is fallen.

After the corn is brought home, the next thing is to thresh out the grain. This was done in different ways; sometimes by horses, Isa. xxviii. 28, or by drawing the wheels of a cart over the corn: but more frequently by oxen, which are mentioned by Hosea, x. 11; and by Moses, Deut. xxv. 4, where it is particularly said, that the mouth of the ox that treadeth out the corn is not to be muzzled to prevent him from eating. Travellers observe this at the present day, though the oxen are muzzled when employed in other things. The horses and oxen either trod out the corn with their feet, or dragged large stones and heavy pieces of wood, or the carriage already

mentioned, backwards and forwards. This method was used by other ancient nations; it is mentioned by Homer; and is still practised in the east. The most simple and usual way probably was, by beating the corn with a flail or staff; see Isa. xxviii. 27. Thus Gideon, Judg. vi. 11; and Araunah, or Ornan, and his sons, 1 Chron. xxi. 20.



TREADING OUT THE CORN.

This engraving represents the method of treading out corn, usual in modern as in ancient times in the east. The scene is near the sea of Galilee; the back ground shows the common mode of pitching tents.

The floors, or places where the corn was threshed, are mentioned several times: that of Araunah was the place where Solomon's temple was afterwards built. At the floor of Atad, Joseph mourned for Jacob, Gen. l. 10. These floors were made with some expense and trouble; they were carefully levelled, and covered at the top, but open at the sides in the day time, to let the wind blow away the chaff; to which the destruction of the wicked is compared, Psa. i. 4. They were shut up or guarded at night to preserve the corn from being stolen. The grain was winnowed or separated from the chaff, by turning it over with a shovel, using a fan to blow away the chaff, Isa. xxx. 24. John the Baptist alludes to this when speaking of the separation of the righteous from the wicked, Matt. iii. 11, 12.

During the last fifty years, machines for threshing and other purposes have been invented, which differ from the

more simple methods formerly used in England ; but, till that time, the methods of cultivating the ground, preparing the corn for the mill, and the agricultural implements were nearly the same as those mentioned in the Bible. The carts and implements used by the Saxons were like those here represented from ancient drawings.



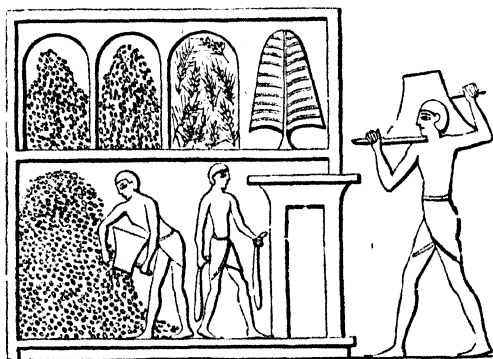
When the grain was threshed out, it was stored in buildings called *garners*, or *granaries*, Psa. cxliv. 13 ; Joel i. 17 ; Matt. iii. 12. The rich man, mentioned in Luke xii. 18, did so. Sometimes the quantity of grain thus laid up was very great : in 1 Chron. xxvii. 25, it is recorded, that David had storehouses in the fields, in the cities, and in the villages, and in the castles. Pharaoh's treasure cities, Exod. i. 11, were places of this sort. The quantity laid up by Joseph must have been vast indeed, for it supplied the Egyptians and other nations for several years, Gen. xli. 54-57 ; xlvii.

Sometimes the grain was buried in pits in the fields, both to preserve it and to keep it from being found by enemies : see Jer. xli. 8. This is still practised in eastern countries.

When the corn was threshed, it was either dried to make parched corn, or ground into flour to make bread. The first is mentioned, Lev. xxiii. 14 ; 1 Sam. xvii. 17 ; xxv. 18 ; and as brought by Barzillai for David's army, 2 Sam. xvii. 28. Being ready for food without other preparation, it was suited for such an occasion. Sometimes corn was parched or dried to make it more fit to grind.

The corn was not ground in large wind or water mills, but

in small hand-mills, or pounded in mortars; and each family ground for itself. The mills have been described already. There were also mills in prisons, at which the prisoners ground, as Samson did, Judg. xvi. 21; and see Lam. v. 13. The prophet Isaiah (xlvii. 2) speaks of grinding as the work of a slave. Although it was a laborious work, the people employed used to sing at it; this is alluded to where the sound of the mill is mentioned, as in Jer. xxv. 10, and in Eccl. xii. 4.



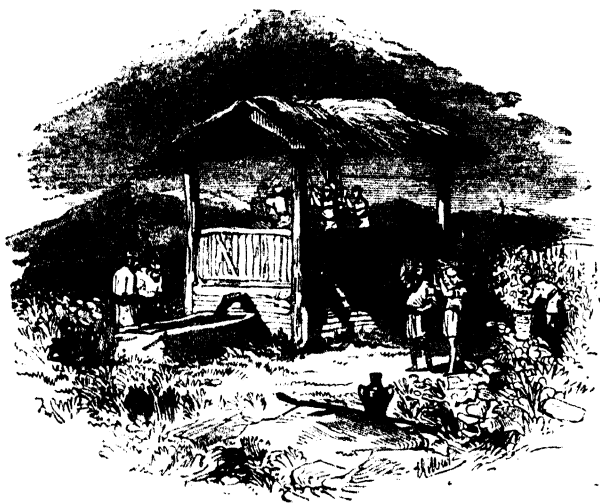
EGYPTIAN GRANARY, COPIED FROM SCULPTURES.

Our Lord referred to the harvest, Matt. xiii. 39, when he spoke of the day of judgment. The awful day, when all must stand before the throne of God, is compared to the harvest and vintage in the book of Revelation, xiv. 14—20. There, as elsewhere in the Bible, the harvest refers to the gathering in of God's people; the vintage, to his vengeance on his enemies.

VINEYARDS—WINE AND FRUITS.

Vineyards abounded in all parts of Palestine, but the grapes of the tribe of Judah were considered the best; perhaps Jacob alluded to this, Gen. xlix. 11, in what he said respecting Judah. The bough of a vine is frequently trained along the top of a wall, and secured by stones tied

to the branches. The valley of Eshcol, from whence the spies brought a very large cluster of grapes, Numb. xiii. 23, was in the lot of Judah. The wine of Lebanon is mentioned, Hos. xiv. 7, as very good. We read also of the wines of Heshbon and Sibmah, which were places in the tribe of Reuben. All these were mountainous districts.



ANCIENT WINE-PRESS.

The vineyards were generally on the north side of a hill. By comparing Matt. xxi. 33, with Isa. v. 2, and Ps. lxxx. 9, we find that the ground was carefully prepared, the stones picked up, and a wall or hedge made to enclose it. A vineyard of a thousand vines is spoken of, Isa. vii. 23, as paying a rent of a thousand silverings, or shekels, of silver: more than a hundred pounds of English money. A number of persons called vine-dressers, 2 Kings xxv. 12, were employed in planting, pruning, and propping the vines; gathering the grapes, and making the wine. Also in guarding the vineyard; for which purpose small towers were built in them, Matt. xxi. 33; Mark xii. 1, or at least a cottage or lodge, Isa. i. 8. Vines were also trained upon the walls of houses, Ps. cxxviii. 3; Gen. xlix. 22. The Persian vine-dressers train them so at the present day. In

vineyards, these vines are generally kept low, like currant bushes, and trained to stakes, like espaliers. During the seventh year, vineyards were not to be pruned or dressed, Lev. xxv. 3, 4.

The vintage was then, as it is now, a time of mirth: it did not begin till after the harvest, Lev. xxvi. 5; Amos, ix. 13. The grapes were gathered and put into baskets, Jer. vi. 9; they were then thrown into the wine vat, and at first trodden by men, as is now usual in many wine countries, and then pressed, Neh. xiii. 15; Rev. xiv. 18—20.

The juice of the grapes produced several sorts of wine. Some was little better than vinegar, like the common wines of France and other countries, which are rough and tart, as the common cider drank in the west of England: see Ruth ii. 14. It was probably this wine which Solomon sent in large quantities to Hiram, for the wood-cutters in Lebanon, 2 Chron. ii. 10.

The wine was generally mixed with water; also with spices: see Prov. ix. 2, 5; xxiii. 30; Ps. lxxv. 8. It was best when old, or on the lees, which means that the lees or dregs had sunk to the bottom of the vessels in which it was kept, Isa. xxv. 6. The poor were allowed to glean grapes as well as corn, Lev. xix. 10; Deut. xxiv. 21.

The wine was kept in skins, or leather bottles, made of the entire skin of a kid or goat, or of pieces of leather sewn together, and the seams covered with pitch: see page 16.

Water and wine are carried in this manner at the present day in eastern countries. There were also bottles or vessels made of clay by the potters: see Jer. xix. 1, 10; xlviii. 12; Isa. xxx. 14, margin. Dried grapes, or raisins, were used by the Jews, 1 Sam. xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40. In Deut. xxviii. 39, the Jews were told that if they disobeyed the Lord, they should not eat of the vineyards they had planted.

The vines required considerable care and attention, or they would not produce good fruit. To this our Lord refers, John xv. 2, where he so beautifully compares himself to a vine, and his people to the branches. The vines would not bring forth good fruit unless they were pruned, and the useless branches cut away. Thus we shall not bring forth good fruit, (that is, do what is right,) unless our evil habits and sinful inclinations are taken away. The vine cannot prune itself, so we cannot make ourselves good; but the Lord, in mercy, does this for his people. Though what he

finds needful for them sometimes is very painful, yet it is for their good; and by the power of Christ, who is the root, see John xv., they are enabled to do what is right and pleasing in the sight of God. The press in which the grapes were squeezed, is often mentioned when the manner in which the Lord will punish sinners by his almighty power, which none can withstand, is described: see Isa. lxiii. 3.

There were several sorts of fruits common in Judæa besides grapes. Among them were dates, 2 Chren. xxxi. 5, marginal reading. Also pomegranates, Deut. viii. 8; 1 Sam. xiv. 2; Cant. viii. 2, which are very pleasant fruit; figs, mentioned Jer. xxiv. 2, and in many texts; cucumbers and melons, these the Israelites had eaten in Egypt, Numb. xi. 5, and found them in the promised land. Melons and cucumbers are much cultivated in eastern countries. Jowett mentions, that they abound in Egypt at the present day. He says, "They grow in such abundance on the river side, that the sailors of the Nile freely helped themselves; and here and there was a small hut made of reeds, just large enough to shelter a man to protect the fruit; as is mentioned, Isa. i. 8, a 'lodge in a garden of cucumbers.'" Sometimes, when there was a scarcity, the Israelites ate the gourds which grew wild in the fields, as 2 Kings iv. 39. Our Lord cursed the barren fig-tree, Mark xi. 13. There is a sort of fig-tree in the east, called the sycamore-fig, which bears fruit several times in the year, and not at any certain season. The words of our Lord declared, that as the tree was then barren, it should wither away. As it stood by the way-side, it does not appear to have been the particular property of any one; in the sentence passed upon it, it has been considered a striking type of the condition of the unbelieving Jews.

One of the principal fruits cultivated by the Jews was the olive. It was particularly valuable on account of the oil it yielded when ripe, Zech. iv. 12; when cultivated with care, the fruit is much finer than on wild trees. This is beautifully alluded to in Rom xi. 17—24, where St. Paul reminds the Gentiles of the inestimable benefits they receive from being admitted into the church of Christ. It appears from ancient books on husbandry, that the method there described, of grafting the shoots of the wild olive upon the cultivated stock, was the plan pursued.

The olives were cultivated in gardens separately; this

explains what was said by Elisha, 2 Kings v. 26. Nehemiah complained of the wealthy Jews, who withheld the olive-yards belonging to their poorer brethren, Neh. v. 11 ; also 1 Sam. viii. 14. But olive gardens are particularly to be remembered, as our Lord often went to one of them, and prayed with his disciples. It was in that place he suffered the anguish of mind for poor sinners, recorded by the evangelists, particularly in St. Luke's Gospel, ch. xxii. 39—46. Let us ever remember that our Lord not only suffered a painful death upon the cross, but he also endured much while praying in the garden. He then suffered in his mind the punishment which our sins justly deserved, which was so painful, although he himself had not sinned, that "being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground," Luke xxii. 44



THE MOUNT OF OLIVES.

Dr. Clark gives a particular account of the Mount of Olives. He describes the beautiful and extensive view from that mountain, where our Lord sat, Mark xiii. 3, and prophesied the destruction of Jerusalem. He also recollected the account of David's passing over it when fleeing from Absalom, 2 Sam. xv. 32, and other particulars : he "visited an olive ground always mentioned as the garden of Geth-

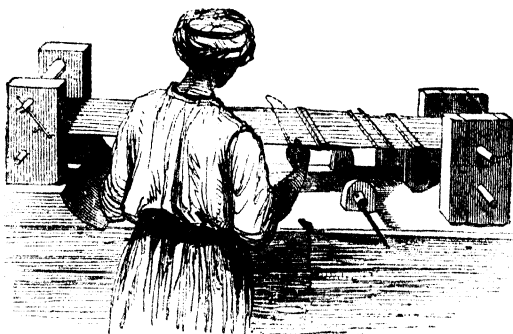
semane. This place is, not without probability, shown as the scene of our Saviour's agony the night before his crucifixion." He there found a grove of aged olive-trees of large size, covered with fruit; although these cannot be the same trees that grew there nearly two thousand years ago, yet they have, no doubt, been produced from the original trees. It is "a curious and interesting fact, that we have clear evidence that olive-trees have grown on this spot since the time of David, three thousand years ago."

More recent travellers describe this plot of ground as containing eight of these very ancient trees: it is not possible to say that it certainly is the spot mentioned by the evangelists; doubtless the trees there were cut down, as well as all the other trees round Jerusalem, during the siege by the Romans; but the locality agrees with the description in the New Testament far better than those shown for other places described.

Before ending what is said respecting the agriculture of the Jews, the reader may be reminded of the many allusions to these subjects in the Scriptures. And as the methods of cultivating the ground are still so like what they were nearly two thousand years ago, these allusions explain to us many texts. "Ye are God's husbandry," or cultivated field. "Whatsoever a man soweth, that shall he also reap." "I am the good Shepherd, and know my sheep, and am known of mine." "I am the true Vine, and my Father is the Husbandman." It is needless to copy more.



CORN OF PALESTINE.



SMALL DOMESTIC LOOM OF THE EAST.

CHAPTER VIII.

MANUFACTURES—TRADES—COMMERCE—MONEY—SHIPS.

MANUFACTURES AND TRADES.

THERE is very little in the Bible about the trades and manufactures among the Jews. But they had smiths, Isa. liv. 12; liv. 16; and carpenters, Isa. xli. 7; xlii. 13; Zech. i. 20; and other trades necessary in a country where the inhabitants chiefly live by tilling the soil. The enemies who invaded the land, as the Philistines, 1 Sam. xiii. 19, and the Babylonians, Jer. xxiv. 1, carried the craftsmen away captives. They did so, both to distress the Israelites, and because men skilled in handicraft trades were reckoned the most valuable captives or slaves; they are so at the present day. It is plain that there must be craftsmen of this description in every land which is at all civilized. "The valley of craftsmen," 1 Chron. iv. 14, shows that they lived together. Joseph, the reputed father of our Lord after the flesh, was a carpenter, Matt. xiii. 55; Mark vi. 3. From the texts, Luke ii. 51, Mark vi. 3, some persons suppose that Christ himself assisted Joseph while subject unto him and his mother, Mary, before he went forth to do the will of his heavenly Father, and therefore he was called "the carpenter." Whether this be correct or not, the

circumstance of our Lord being willing to be considered "a carpenter," may well make those engaged in handicraft trades content with their lot. In whatever state we are placed, let us be therewith content, Phil. iv. 11.

There were not many regular manufactures among the Jews. In 1 Chron. iv. 21, we read of the families of the house of them that wrought fine linen, an instance of the sort as a trade. In ver. 23, we read of potters, and also in Jer. xviii. 2, and Lam. iv. 2 : the potters in the east often work with a wheel upon the same principle as with us. In those times, probably, the children were usually brought up to their father's business. This rule is strictly followed in the East Indies at the present day: scarcely any one is allowed to pursue a trade different from that of his family.

There are several beautiful allusions to weaving, Job. vii. 6; Isa. xxxviii. 12, but this, like spinning the thread, was a family employment rather than a regular trade. It is so now among some eastern nations. The loom and instruments for spinning were of the plainest and most simple kinds. In the description of the virtuous woman, Prov. xxxi. 10—31, is a minute account of the manner in which these family employments were directed by the mistress. Nor was this only in the families of the middle and lower ranks; in the Greek and Roman histories, we read of the wives of kings and generals thus engaged. Homer, who lived soon after the time of Solomon, describes two queens, Penelope and Helen, employed at their looms. Dr. Shaw found that the women in Barbary were the only persons who wove the hykes or upper garments. These are coarse articles; they did not use shuttles, but passed the threads of the woof with their fingers.

The custom of spinning thread in families, for their own use, was very common in England till within the last fifty years. Even now, in some farm-houses, particularly in the dairy countries, the maids sit down to spin in the afternoon; sometimes an aged woman may still be seen spinning at a cottage door. The thread was sometimes sold to dealers, or more generally sent to weavers, who lived near, and wove for the different families of the districts. But the general use of machinery has nearly put an end to this desirable industry.

The Arab loom, as described by Burkhardt, is very simple. It is merely two upright sticks fixed in the ground and another across them, three others being placed in the

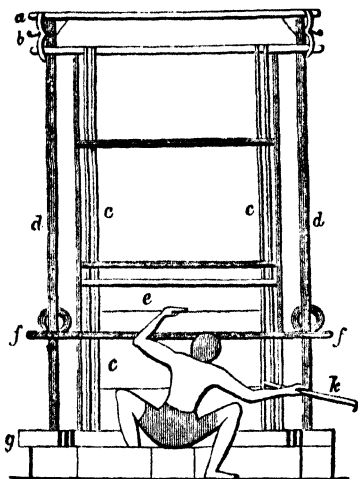
same manner at about four yards distance. The threads of the warp are then stretched from one cross stick to the other, the alternate threads are kept separate by other pieces of wood passed between them, the woof is passed across on another piece of wood serving as a shuttle, and the threads, when passed across, are pressed up by a piece of horn. In this way they make coarse cloth, tent coverings, and carpets. Robinson saw a woman thus weaving a goat's hair cloak.

Chardin describes the Persian tailors making carpets, hangings for doors, and similar articles, by sewing together pieces of felt, in various patterns. The embroidery is usually executed by the females; it is very beautiful; this is worked with the needle, on cloth fixed in a frame. Such probably were the hangings for the door of the tabernacle, "wrought with needlework," Exod. xxvi. 36.

It should be observed, that, in the instance of Solomon's virtuous woman, Prov. xxxi., the cloth spun and wove at home was for the use of the family, and it is so usually in our own times. The comfort of such clothing is well expressed: "She is not afraid of the snow for her household; for all her household are clothed with scarlet," Prov. xxxi. 21; or, as the margin better expresses it, "with double garments." Even Delilah wove, Judg. xvi. 13, 14.

Solomon's virtuous woman is represented, by the translators of the Bible, as having clothing of silk: the word rendered silk should be fine cotton, cloth, or muslin. Silk was then scarcely, if at all, known. Aurelian, the Roman emperor, thirteen hundred years after the time of Solomon, refused his wife a silk gown because it was too expensive: we can, therefore, hardly suppose that a Jewish woman of the middle class could have had such clothing. The word silk, in the margin of Gen. xli. 42, has the same meaning. Much of the fine linen of Egypt, so often mentioned, we should call now coarse, for such is the improvement in manufactures. Of this there can be no doubt, from an examination of the linen wrapped round the embalmed bodies, or mummies, of persons formerly in high rank in Egypt. There were various sorts of cloth in former times, for no less than four different Hebrew words are all rendered "linen," by our translators. It is probable one or more of them were of cotton. David's robe, 1 Chron. xv. 27, was of "butz," which is supposed to have been fine cotton cloth. Bruce mentions such robes being worn by men of rank in

Abyssinia. This is the representation of an Egyptian loom,



from a painting at Beni Hassan :—*a, b*, rollers for carrying and tightening the warp ; *c, c, c*, warp ; *d, d*, frame of the machine ; *e, f*, movable bars, for pressing the successive weft-threads together ; *g*, roller for receiving the cloth when woven ; *k*, hooked stick, (used instead of a shuttle) to carry the weft-threads. It represents an Egyptian weaver at work ; it is copied from an ancient painting, and

shows much more machinery than the simple family loom already described.

As an additional proof that the manufactures among the Jews were not extensive, we may refer to Ezekiel xxvii. In that chapter the prophet describes, very minutely, all the articles in which the merchants of Tyre dealt ; but none of them came from Judæa, except “wheat, honey, oil, and balm,” ver. 17 ; all of which were productions of the soil of that country.

The account given of many articles made for the use of the tabernacle, Exod. xxv. 25, 26, and for the temple, shows that they were made by the Israelites, rather as family employments, than as regular manufactures. Solomon sent to Hiram, king of Tyre, 2 Chron. ii. 7, 13, for a man skilful enough to direct the manufacture of the articles he wished to have made for the temple.

Shoes and clothes were also made at home : this was usual in other countries. Homer describes Eumeas, the very respectable steward of king Ulysses, employed in making his own shoes. Sometimes these articles might be sold, Amos ii. 6 ; but that was usually by way of barter : and there is no mention of regular shoemakers or tailors, as tradesmen.

There were few butchers or bakers. The country people brought meat and other articles of food to the large towns. The men of Tyre, Neh. xiii. 16, did so, and sold them in the market at Jerusalem. We read of the sheep-market, and other similar places. In the case of the men of Tyre, just mentioned, the purchase and sale of provisions on the sabbath was forbidden. It is sad to think how many in our land constantly break the fourth commandment.

That bakers were not common, we may suppose from the distress of David, 1 Sam. xxi. 3. He would hardly have been so urgent with the priests of Nob, to give him the shew-bread, if he could have bought bread. We read, Jer. xxxvii. 21, of a bakers' street: but this was in later times, and at Jerusalem. Our blessed Lord told his disciples to buy bread for the multitude, but they did not consider it could be done, John vi. 5—7; and a boy appears to have followed the crowd with a few loaves and fishes for sale, verse 9.

In the New Testament there is mention of several trades. Joseph was a carpenter, Matt. xiii. 55; Mark vi. 3; Simon, a tanner, Acts ix. 43; Demetrius, a silversmith, Acts xix. 24; Alexander, a coppersmith, 2 Tim. iv. 14; Paul and Aquila were tent makers, Acts xviii. 3; or, it is supposed, upholsterers: Lydia, a seller of purple, or dyer, ch. xvi. 14. The preparation of leather was, and still is, an important art in the east, from the many uses to which the skins of beasts are applied, particularly for water skins.

The bark of oak, or the peels of pomegranates, are often used for tanning. Robinson describes a manufactory at Hebron, where he saw 1,500 goat-skins in preparation.

There is another employment frequently spoken of in the Scriptures—the fishermen mending their nets, Matt. iv. 21; Mark i. 19. No doubt they also made their own nets. M'Cheyne describes the nets he saw used in Egypt, and at the sea of Galilee; a sort of purse net, but in fishing from boats, larger nets would be used. The fact that the gospel was made known through the world by the preaching of twelve persons, who were plain fishermen, or others much of the same class, is one of the strongest proofs that can be of the Divine origin of the Christian religion, and that its prevalence has not been owing to human contrivance or art.

The first mention in the Bible respecting trade, Gen. xxxvii., is about the Midianites and Ishmaelites, who were carrying spices, and balm, and myrrh, from Gilead to Egypt. These articles were much used in that country.

for embalming the bodies of the dead. Nicodemus brought a quantity of spices for the body of Jesus, John xix. 39. But those merchants appear to have been willing to buy anything whereby they could make a profit; so they bought Joseph, and paid twenty pieces of silver to his brethren for him. They do not seem to have cared whether the sons of Jacob had any right to sell Joseph: they doubtless were aware that the Hebrews were doing wrong; but, like too many, even at the present day, they did not mind whether this were the case or not, if they could make a profit by what they bought. When the merchants took Joseph down to Egypt, they little thought that the poor lad was a treasure more precious than all their spices, and balm, and myrrh; and that their poor young slave would one day be the lord of Egypt.

Also notice, that these merchants dealt in slaves. It is a very dreadful thing, that men, women, and children, should be sold like cattle, and that by persons called Christians.

In the law, as delivered to Moses, there are no precepts or regulations respecting trade. The neighbouring nations were idolaters, and the Hebrews could not have intercourse in trade with them without danger of being led away from the true religion. But trade and commerce were not forbidden: there are positive commands for just and true dealings in the way of trade, Deut. xxv. 15, 16, "Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, (those who have unjust weights and measures,) and all that do unrighteously, are an abomination unto the Lord thy God."

M'Cheyne observed, that the people often used stones as weights, as Lev. xix. 36: "Just balances, just stones (as weights) shall ye have."

It would be well if this and similar texts were written up in every shop and warehouse; but still better, if they were written upon the hearts of all buyers and sellers. See also Prov. xi. 1. In later times, the Jews traded more with the surrounding nations; see 1 Kings x. 22, 28, 29; and 2 Chron. viii. 17, 18. Trade was encouraged by king Solomon, and was accounted honourable. In 1 Kings xxii. 48, we read of king Jehoshaphat preparing ships to trade with Ophir; but when Ahaziah, a wicked king of Israel, wanted him to join in this trade, he refused, 49.

MONEY AND COMMERCE.

Money is often mentioned in Scripture. The earliest notice is Gen. xxiii. 16, where Abraham paid a sum of four hundred shekels of silver to Ephron, "money current with the merchant." It is not supposed that this was coined money, but only that weight in silver; for the ancient method of receiving or paying money was by weighing the

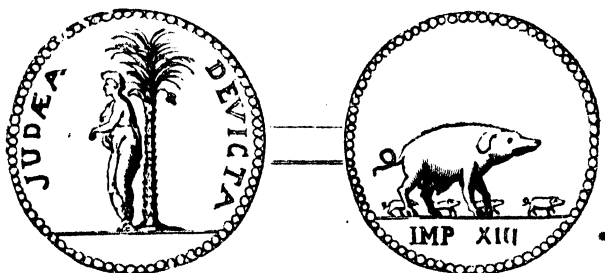


EGYPTIAN RING-MONEY.

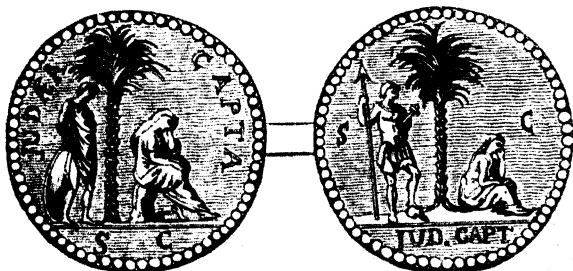
pieces of metal, as is now usual in China and in some other countries. Malcolm says, "Burmah has no coinage. Silver passes in fragments of all sizes, and the amount of every transaction is regularly weighed out." There is no certainty of any coinage of money among the Jews, till the time of Judas Maccabeus, long after the return from Babylon. The penny paid to the labourers, Matt. xx. 9, for their day's wages, was a Greek silver coin, worth about sevenpence, which would then purchase more food than two or three times that sum now would buy. In later times,

the Greek and Roman money was current in Judæa, Matt. xxii. 20. In this money the taxes were paid. The reader will recollect that a publican was one who collected the taxes and custom money, Matt. ix. 9; Mark ii. 14. Matthew and Zaccheus were such. In general, the publicans were guilty of fraud: they were also much hated by the Jews for being the officers of their foreign rulers. On these accounts they are spoken of in the manner we read in the Gospels.

Even now in the east, the traveller is often stopped by toll collectors, who are very insolent and oppressive. Bruce and Morier describe the extortions they practise when they are able to enforce their demands.



Much of the ancient Greek and Roman money consisted of the pieces now called medals. Some record the conquest of Judæa by the Romans, representing that country as a female captive sitting under a palm-tree, they testify the truth of Scripture.



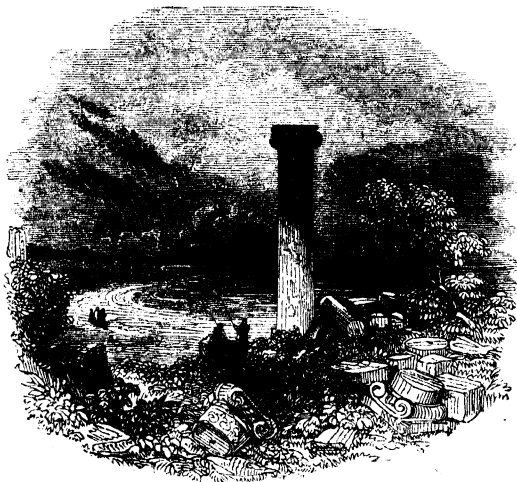
Our blessed Lord referred to merchants and trade. In Matt. xiii. 45; 46, is the parable of the merchant-man, who sought for goodly pearls; and, in Matt. xv. 16, 17, we

read that the faithful servants to whom the talents were intrusted, went and traded with them. Let us particularly notice the pearl-merchant. When he had found one of great price, or very valuable, he went and sold all that he had, even his "goodly pearls," that he might buy it. This "pearl of great price" represents to us the Lord Jesus Christ. Those who have really found him are ready to part with every worldly possession or indulgence, that they may obtain him. He has promised that those who seek him shall find him: "With all thy getting get understanding," Prov. iv. 7; and the knowledge of Christ, as the Saviour who suffered upon the cross for our sins, is the true wisdom.

Trade was not forbidden by the law of Moses, nor by our Lord, when carried on fairly and honestly, and without breaking the commands of God. But the trade was sinful which our Lord reprov'd, when he drove the buyers and sellers out of the temple, John ii., Matt. xxi., Mark xi., Luke xix. Observe, it is related by all the evangelists. Although in these days we do not see people buying and selling in the churches and chapels, how many there are who make the Lord's day a day of merchandise, and buy and sell thereon for their own pleasure and profit, without the least necessity! Let them not deceive themselves, like the inhabitants of Jerusalem, who thought it necessary to buy fish and other things on the sabbath, Neh. xiii. 16; but when Nehemiah shut the gates on the sabbath, and kept out the dealers, the people found that they could manage without buying on that day. Again, there are many who do not buy or sell upon the Lord's day, but who think and even talk a great deal about their merchandise, their bargains, and schemes of profit. Where is the difference between this and handling the goods themselves?

In the east, a bargain is often a very long transaction. Perkins says, he had occasion repeatedly to notice that at first, the article asked for was spoken of as to be a present to the purchaser, who offering to pay, was then required to name his own price, that, even if reasonable, was refused; and far more than the real value was then demanded; but if the purchaser turned away, more fair terms were acceded to. He refers to the transaction between Abraham and the sons of Heth, Gen. xxiii. 10, 11, as illustrating what now passes in bargaining in Persia. Lane says, it is the same in Egypt, the peasants well knowing that advan-

tage will not be taken of their offer to give up the article as a present.



RUINS OF THE PORT OF TYRE.

The merchants and traders whom Nehemiah shut out were men of Tyre, the most famous place for trade among all the cities in or near Judæa. In Ezekiel xxvii. we have a full account of the vast trade of that wealthy city. In that chapter, Tyre is compared to a ship. The drawing and description at page 93, will help to explain that passage of Scripture, and also give some ideas respecting the ancient ships. That chapter shows the great wealth and extensive commerce of the city, which appears to have traded with all countries, and to have dealt in all the principal articles of trade of the present day. Here again is mention of merchants who dealt in slaves! ver. 13. Wealth increased, until "her merchants were princes, and her traffickers the honourable of the earth," Isa. xxiii. 8. The people of Tyre became proud: in their anxiety to get riches they dealt unjustly, and became "defiled by the iniquity of their traffic," Ezek. xxviii. 18. God, by the prophet Ezekiel, declared the downfall of that proud wealthy city; in a few years it was accomplished, as foretold by the prophet: see Ezek. xxvi., xxvii., and xxviii. "Riches fly away as an eagle toward heaven," Prov. xxiii. 5. This strongly shows the

uncertainty of riches, the danger of having our hearts cumbered and led astray by worldly wealth, and the certain consequences of unjust gain. In Ezek. xxvi. 4, 5, we read, "They shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God." Modern travellers have told us how completely this has been fulfilled. The precise situation of ancient Tyre is not exactly known, so utterly has it been destroyed: but a place is pointed out where it probably stood. Several travellers have borne witness to the fulfilment of the prophecy, that Tyre should be a place for fishers to dry their nets. Bruce saw two miserable fishermen who had just returned from their labours, and were about to spread their nets upon the rocks.

Yet, awful as the case of Tyre was, our Lord said it should be more tolerable for the inhabitants of Tyre, in the day of judgment, than for the inhabitants of Chorazin and Bethsaida, where he had so often preached the gospel, and told the glad tidings of salvation, confirming his words by his miracles; yet the inhabitants attended not to his words!

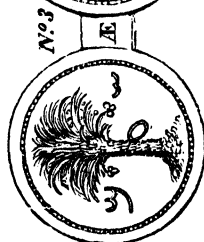
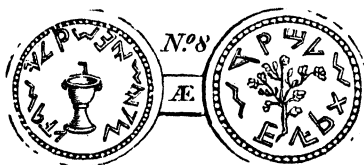
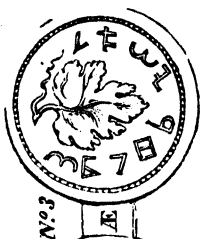
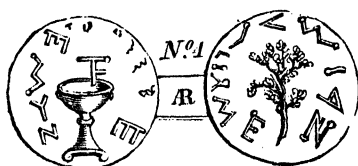
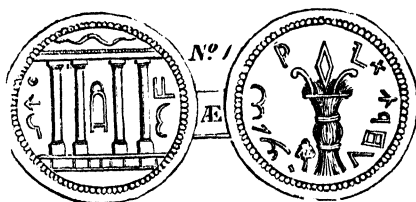
The blessed Saviour called himself the Bread of life, John vi. 35, 48, 51. Large portions of this Bread are set before us, for we are told much about Christ, and how he suffered to save poor sinners. Let us pray that we may be enabled to feast thereon, to love him, and to serve him. If we enjoy this glad news, which is spoken of as a feast, Isa. xxv. 6, surely we shall not forget the poor heathen, but be anxious to "send portions unto them for whom nothing is prepared," Neh. viii. 10, by helping those societies by which the gospel is sent to the heathen.

The history of king Solomon presents many particulars respecting the commerce of the Jews, and other nations. He was a man of peace, as his name signifies, and encouraged trade. In his days the inhabitants of Tyre were very active in trade; he saw the advantages they derived from commerce, and was anxious that his subjects should partake of these benefits.

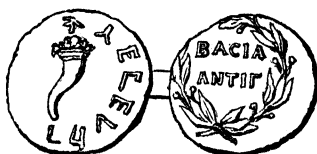
King David subdued his enemies on all sides of Judæa, and extended his dominions to the Red Sea, so that Solomon possessed a good harbour or sea-port there, called Ezion-geber, 1 Kings ix. 26, from whence ships could sail to the

rich countries of Africa and Asia. The Jews being ignorant of the method of building ships, Solomon applied to Hiram, king of Tyre, who sent workmen able to build vessels, and seamen to navigate them. The ships being ready, the two kings joined in sending them to foreign countries, and they brought back much gold, silver, ivory, and other valuable merchandise: they also procured apes, peacocks, and other foreign curiosities: see 1 Kings ix. 27, 28; x. 22; 2 Chron. viii. 18; ix. 21. So important did this trade appear to Solomon, that he went to Eziongeber and Elath, to superintend the fitting out of the ships, 2 Chron. viii. 17. The fleets sent out by Hiram and Solomon went to some countries at a considerable distance, called Ophir and Tarshish. They are generally supposed to be the same which are now called Zanguebar and Sofala, on the eastern coast of Africa; but they may have been other places. The art of navigation was then so little understood, that the ships were three years in making a voyage, which now would occupy only a few weeks. There is not any account of the articles sent out in these ships; but as the people of Tyre traded in all kinds of merchandise, there could be no difficulty in procuring suitable cargoes; and Judæa, we have seen, abounded in corn, wine, and oil. The articles received in return have been already mentioned. Solomon was supplied by this trade with many materials for his splendid palaces and other buildings, and the whole nation was enriched by this traffic. Silver became quite common in Jerusalem, so that "it was nothing accounted of in the days of Solomon," 1 Kings x. 21, 27. This great monarch also traded with the Egyptians, from whom he purchased horses, chariots, and linen yarn. The horses cost 150 shekels each, the chariots 600, 1 Kings x. 28, 29: he had 40,000 horses for chariots, and 12,000 for his horsemen, 1 Kings iv. 26.

After the death of Solomon, and the division of his kingdom, the eastern or southern trade continued, but with less advantage, and with less regularity. We read that the ships of Jehoshaphat were wrecked in the Red Sea. In the reign of Jehoram, his successor, the Edomites, in whose country these ports were situated, revolted from the Jewish yoke. Uzziah again obtained possession of Elath, when the trade continued in the hands of the Jews, till Rezin, king of Damascus, and afterwards Tiglathpileser, king of Assyria, took these ports away from the Jews. Thus their trade



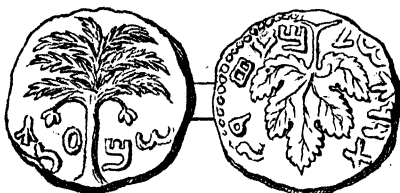
SHEKEL.



COIN OF ANTIGONUS.



COIN OF HEROD.



STRUCK UNDER THE DOMINION OF THE HIGH PRIESTS.

and commercial greatness were destroyed: see 2 Kings xvi., and 2 Chron. xxviii. From hence may plainly be seen, that persons cannot expect to prosper in trade or commerce, or in any other pursuit, without the blessing of Almighty God.

On page 91 are representations of ancient Jewish coins. The letters of the inscriptions are in the ancient Samaritan characters, which, it is thought, were used by the Phœnicians, by whom the Jewish money is supposed to have been coined, for the Divine law forbade them to make the likeness of anything.

No. 1 is a shekel. On one side is the name of Simon, the brother of Judas Maccabeus. The legend round the sheaf is, "For the deliverance of Jerusalem." 3 is also a shekel of the same Maccabæ; and 4 is a half-shekel. The words round the cup are, "Jerusalem the holy." The cup is supposed to represent the cup or pot in which the manna was kept in the first temple. The inscriptions also refer to the deliverance of Jerusalem.

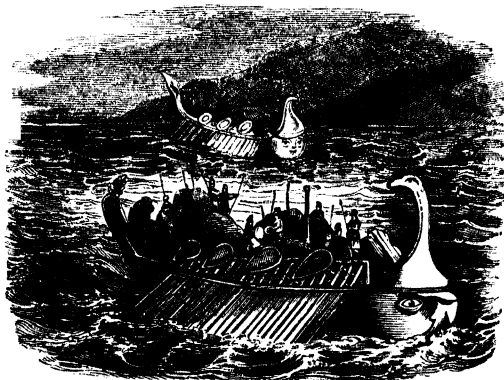
No. 8 is a third part of a shekel, the amount of the tax Nehemiah laid on the people, Neh. x. 32. The shekel weighed rather less than half an ounce, and in silver was worth about two shillings and three pence of English money at the present time.

SHIPS.

No particular description of the ships belonging to the Jews is given in Scripture; they would be similar to the ships of the neighbouring nations, which in those times differed very much from our vessels. Even in the present day, the ships of the Asiatics are different from those of the west; and by attending to the accounts given by modern travellers, we may better understand the account of St. Paul's voyage, and other passages of Scripture.

The trading vessels were, in general, much smaller than those common among us. Frequently they were less than fifty tons burden. Within the last three hundred years, very small vessels were sent on long voyages. Some of Sir Francis Drake's vessels, which went out to sail round the world, were only about thirty tons burden. In Acts xxvii. is the account of Paul's voyage, which shows how much less skilful the ancient sailors were than the moderns.

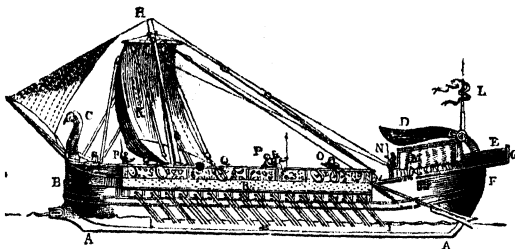
In those days, the sailors had no compass, or magnetic needle, which, by pointing constantly towards the north, directs their course at all times. They could only judge which way they were sailing by observing the sun and the stars; so that, in cloudy weather, when neither appeared



ANCIENT GALLEYS.

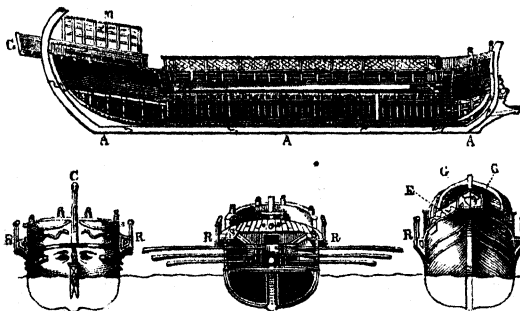
for many days, ver. 20, they were quite at a loss: they knew not which way they were sailing. It was then usual for vessels to remain in harbour during the winter months, -- 12, because the sailors feared the dark, tempestuous nights and cloudy days. This the master of Paul's ship intended to do; but a storm came on, and drove the vessel out of its course. It is still the custom in those seas to tow the boats after the ship, which gives much trouble when the waves are high, ver. 16. The vessel being much shaken by the storm, they undergirded it, ver. 17; that is, they passed a strong rope or cable round the ship, to prevent it from falling to pieces; this is sometimes done at the present day. One of the Spanish ships sent out against Lord Anson, in 1740, was so much damaged by a storm, that a cable was fastened round it in six places. Some persons have been much puzzled about the four anchors cast out of the stern; but Pocock tells us it is not unusual for Egyptian saïques, or trading vessels, to carry anchors at the stern, which they cast out by the help of a boat, ver. 29, 30; or it may have been an anchor with four points or flukes, which is used in some vessels in those countries. The loosing of the rudder band, ver. 40, is explained by

the ancient vessels having been steered by two large, broad oars, one on each side. These were fastened by bands or



AN ANCIENT GALLEY OR SHIP.

- A. The keel, or lowest part of the vessel.
- B. The stern, or head of the vessel.
- C. An ornament, probably the neck of a goose, denoting the name of the vessel.
- D. An ornament.
- E. Carvings, or ornaments.
- F. The rising of the stern.
- G. Here an idol was placed, supposed to be the protector of the ship



- H. The mast.
 - I. The oars, which in this instance were in three rows.
 - K. The mainsail.
 - L. The flag, or banner.
 - M. The great cabin.
 - N. The captain of the vessel.
 - O. The pilot steering: the ancient rudders were large oars.
 - P. Centinels standing on the fighting stage.
 - Q. Shields hung thereon for ornament or use.
 - R. The fighting stage, beyond the sides of the ship.
 - S. The upper deck, beneath which the rowers sit.
- The authenticity of these delineations is beyond dispute, as they are from representations in the ruins of Herculaneum.

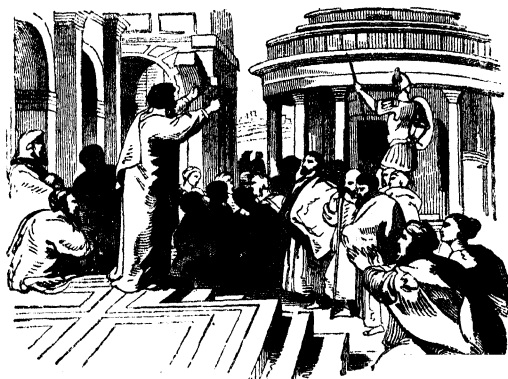
cords to the sides of the ship. They probably had been tied up when the vessel was allowed to drive, ver. 17, but were loosed again to direct the ship's course, when they hoisted the sail, and steered towards the shore. These explanations remove many difficulties which sailors have felt respecting the account of Paul's voyage, because they did not consider the great difference between ancient and modern ships.

There are many places in which ships are mentioned in the Old Testament. Jonah had gone down into the sides of the ship, and was fast asleep, Jonah i. 5. This was in the cabin: probably the bed-places were along the sides, as now is often the case; but Jonah soon learned that no man can hide himself from God, or long enjoy repose when disobeying his commands. The prophet Ezekiel gives the fullest account of an ancient ship, and describes one of the largest and most complete: see ch. xxvii. To such a noble vessel he compares the city of Tyre, which existed and flourished by its trade and commerce. "The walls round about," ver. 11, were stages projecting from the sides of the ships, upon which, as is shown upon ancient medals, the soldiers hung their shields, and stood to fight. The towers were high places upon the forecastle.

The opposite engraving presents an ancient galley under sail; also the inside, cut open, lengthways, and across the centre. These explain much that is said, Ezek. xxvii., where Tyre is compared to a ship.

In the passages mentioned are one or two other points to notice. When the men in Jonah's ship were in danger and afraid, "every man cried unto his god," ch. i. 5. Persons who have been on board ships with a crew of Roman Catholic sailors during a storm, describe similar scenes. The frightened sailors then call upon different saints to protect and save them.

The ship of Alexandria, Acts xxviii. 11, in which Paul sailed from Malta to Syracuse, had for its sign, Castor and Pollux. These were two idols worshipped by the heathens, by whose name this ship was called, and to whose care it was committed; it doubtless had images of those gods, as was usual in ancient ships. This vessel, and the one wrecked at Melita, doubtless were employed in the carrying corn from Egypt to Rome.



PAUL AT ATHENS.

CHAPTER IX.

THE FINE ARTS AND IMAGES.

THE FINE ARTS.

THE Jews did not possess much knowledge of what are called the fine arts, such as sculpture and painting; many beautiful specimens of which abounded in Italy and Greece, particularly at Athens, where the apostle Paul's spirit was stirred within him when he beheld the people worshipping these idols; nor was their beauty any excuse for the idolatry. He bore testimony against them on the very spot itself, Acts xvii. Some of the very same sculptures which he then beheld are now in the British Museum. However, when the Israelites left the land of Egypt, it is evident that some among them must have possessed knowledge of this sort, for they made a molten calf, and fashioned it with a graving tool, Exod. xxxii. 4; and, after their arrival in the land of Canaan, Micah employed a founder who made a graven image and a molten image Judg. xvii. 4. Bezaleel and Aholiab appear to have been especially directed by the Lord in cutting the precious stones, and in all the beautiful works they executed for the tabernacle, Exod. xxxv. 30—35. There is little mention of anything of this sort afterwards, till the time of

Solomon, who was obliged to employ a foreign artist from Tyre, 2 Chron. ii. 7, 13, 14, to plan and direct the works of the temple.

If the simple mode of life pursued by the Israelites for many years after their settlement in Canaan is considered, it is plain that there would be little or no employment for persons skilled in the arts of luxury. The second commandment also expressly forbade the use of sculpture, (or making images,) and painting, the purposes to which those arts were then almost entirely confined. The chief employment of such artists then, and even in later days, was to make the images of deities, which the heathen worshipped; so that where the worship of false gods was prohibited, there would be little demand for their labours. The histories of Greece and Rome, and a sight of the articles dug from the ruins of ancient cities, fully explain this; among them are many images, which were placed in the houses, and were supposed to be protectors of the families. Such is the case now among heathens; although to us it appears very absurd that people should suppose a piece of wood or metal, which they have just carved or purchased, could guard them from evil and danger. There is a striking description of idols in Psa. cxxxv. 15—18. The ancient sculptures in the Egyptian tombs represent the making and painting of idols.

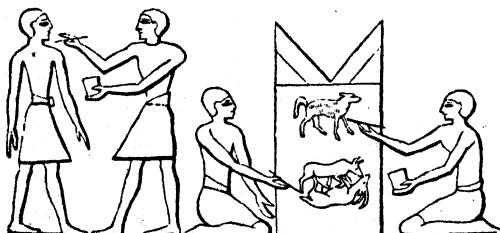


IMAGE MAKERS.

From ancient Sculptures.

An ancient author has well exposed this folly. He represents the master of a family going to a sculptor's shop to buy a god, for a long time puzzled which to choose, and at last disputing with the workman respecting a few pence in the price of a Jupiter!

The silver shrines for Diana, made at Ephesus, Acts xix.

24, were little images of this sort, or perhaps models of that temple, as models of the sepulchre at Jerusalem, and of popish shrines, are now made and sold. But the household deities or teraphim, the molten and graven images, such as those in the house of Micah, Judg. xviii. 14, were fanciful figures of supposed deities.

Let me ask youthful readers how they would feel if their father went to a shop where plaster figures are sold, or to one of the image boys who go about the streets, and when he had bought one of the figures, if he should bring it home, and order them to worship it? Or what would servants think of a master who gravely told them that such a thing could preserve them from evil? But similar proceedings really take place in heathen countries. A few years ago, there was an account, in the letter of a missionary, about a boy who came to school in India, where he learned respecting Christ, and to repeat the commandments. His parents one day ordered him to worship an image which they had lately bought; but he knew that it was sinful, and refused to do so. He patiently endured a great deal of ill-treatment: at length his parents saw that he was dutiful in all other respects, and they did not any longer require him to worship their image.

Lamentable as the folly of worshipping idols may appear, there are similar practices, not only in heathen lands, but in countries called Christian, and even in our own day. It is related of Louis xi., king of France, a most cruel and vile character, that he wore a great number of small images of saints around his hat, and that, when he was in any great trouble, he used to kneel down, take out one or other of the images, put it on the table, and pray to it! Dr. Moore saw a great number of shops at Loretto, in Italy, a few years ago, which were full of these little images. Travellers may notice the same in all countries where the Romish religion prevails. Jowett represents the pagan traffic for shrines, and other idolatrous articles, graphically described by the prophet, (Isa. xlv. 9—18,) as being in full activity in Romish countries even now. They are openly sold, and many persons got their livelihood by making them.

After a time, when the Israelites began to follow the wicked customs of the idolatrous nations around them, they had workmen to make their images. Such persons are described by the prophets, Jer. x. 3—5, and Isa. xl. 20 ;

xliv. 17—20. Various passages in the books of Kings and Chronicles show that images were made, and even set up in the temple, by the kings, particularly Manasseh. See 2 Chron. xxxiii. 7. Many passages in those books awfully describe the manner in which the Jews refused to listen to the repeated warnings of the prophets against their idolatry, until, at length, they were carried captive to Babylon. Since that time, down to the present day, the Jews never have worshipped graven images.

The prophet Ezekiel, viii. 8—12, speaks of chambers of imagery. This is strikingly illustrated by the tombs of Egypt, which often have several rooms cut out in the rock, the walls literally covered with figures. These are sculptured or cut out, till they are slightly raised on the surface of the wall, and then painted. Belzoni ascertained the process from unfinished specimens, and fully describes



The engraving is a representation of an idol worshipped by the Hindoos, called "Vishnu triumphant." There is another representing him with a snake coiled round his body, and biting his foot, called "Vishnu suffering." These idols will probably remind the reader of Genesis iii. 15. It shows how the heathens have, in many respects, followed the Scriptures, but have altered the great truths contained therein, yet not so but that the source from whence their histories are taken may be traced.



CEDARS OF LEBANON.

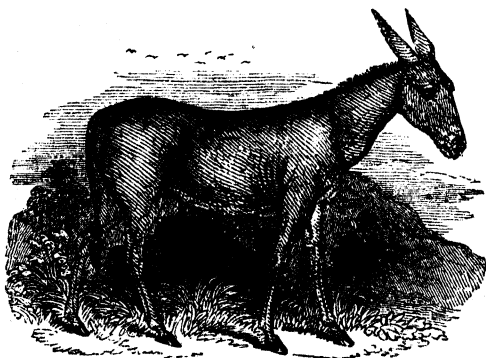
CHAPTER X.

NATURAL HISTORY—PHILOSOPHY.

THE Jews were well informed on subjects of natural history. They were acquainted with the nature of the different animals and plants, and other objects of creation. But their knowledge on these points was very inferior to that which we enjoy. In this, as in other respects, more talents are committed to our care; let us beware of neglecting to use them aright, Matt. xxv. 29. Solomon was skilled in the sciences. "He spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings iv. 33. This, as well as other knowledge, was given in answer to his prayer for wisdom, 2 Chron. i. 7—12.

There are also other places in the Bible, which show that the Jews, and other nations, were not ignorant on these subjects. There are many beautiful passages in the book

of Job, (see chap. xxxvii. to xli.) which prove that the patriarchs were accustomed to observe the works of God, and the wonders of creation. The book of Job is one of the most ancient parts of Scripture. Moses also frequently refers to animals in a manner which shows that he was well acquainted with all circumstances respecting them. From Psalm viii. it is plain that David used to study the works of creation; indeed, pious persons in all ages have endeavoured to acquaint themselves, more or less, with the works of the Almighty. Those who live in the country have the best opportunity for making such observations. Let them turn to what is said about the ant, Prov. vi. 6; xxx. 25: about the spider, Job viii. 14; Prov. xxx. 28: the horse, Job xxxix. 19; Psa. xxxiii. 17; the eagle, Deut. xxxii. 11; the coney, Prov. xxx. 26; the wild ass,



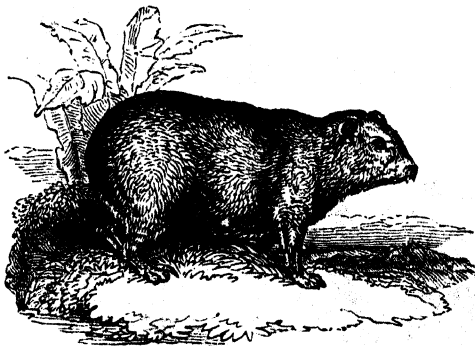
THE WILD ASS.

Job xxxix. 5—8; and elsewhere of other animals and plants they may learn many useful lessons. Let them remember, that the texts in which things respecting these animals are alluded to, explain other passages; thus, “as a sheep before her shearers is dumb,” Isa. liii. 7, explains how patiently Christ endured all the pains he suffered for us. The lamb without blemish or spot, Lev. ix. 3; 1 Pet. i. 19, showed that Christ was holy, harmless, and undefiled.

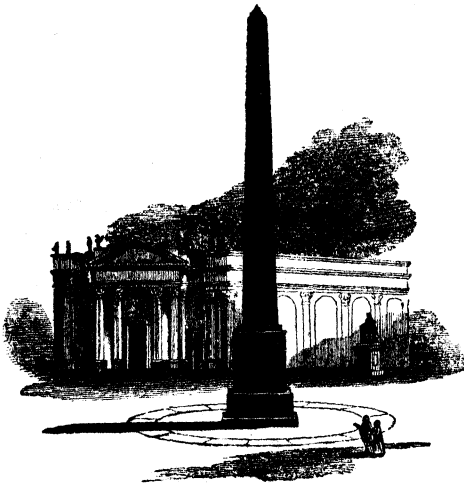
With respect to astronomy and the heavenly bodies, the knowledge in ancient times was more limited: they had

not the advantage of telescopes. Yet from several passages, in Job and elsewhere, it is plain that they observed the stars, and all the host of heaven. The inhabitants of the country round Babylon early observed the stars with great accuracy, and ascertained much respecting the motions of the heavenly bodies. The wonders they beheld caused them to worship the host of heaven, which was the earliest species of idolatry. Job alludes to this, ch. xxvi. 7, when, speaking of the power of God, he says, "He hangeth the earth upon nothing:" which proves that they understood something about the wonderful manner in which the earth is, as it were, suspended in the heavens. But the Bible was written to make men wise unto salvation, under the teaching of God the Holy Spirit. This is so fully set forth, that even a plain man may understand the evil of sin, and the truths of the gospel; though he may be very much puzzled to make out a learned book about natural history or astronomy. When any remark is made respecting the sun, moon, and other heavenly bodies, they are usually spoken of just as they appear to our view.

The ancient Greek philosophers principally derived what good there is in their systems from the Jews. Thales was in Egypt at the time when many of them were captive in that land; and there is good reason to believe that Pythagoras was in Judea, and also had much intercourse with the captives at Babylon.



THE CONEY.



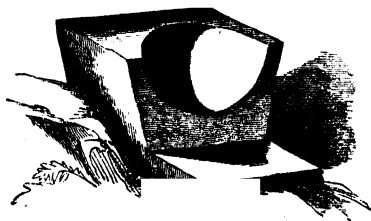
ANCIENT OBELISK, SHOWING ITS USE AS A DIAL.

CHAPTER XI.

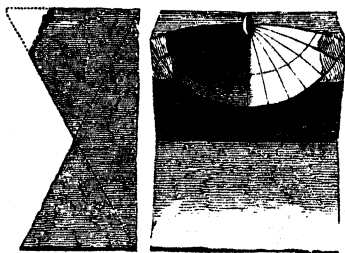
DIVISIONS OF TIME.

THE eastern computations of time by days, months, and years, were made from observations of the heavenly bodies. The Jewish day was reckoned from evening to evening, Lev. xxiii. 32. In the account of the creation, Gen. i., the evening is mentioned before the morning. The day varied in length at different times of the year, but not so much as in England, Judea being more to the south. The longest day is about fourteen hours, consequently the shortest is about ten. The day was divided into four parts, Neh. ix. 3; afterwards into twelve hours. Sun-dials were constructed to mark the divisions of time. The ancients had no clocks or watches like ours; but they had some contrivances to find out how time passed: as by cups with very small holes in the bottom, which being put to float in a vessel of water, would sink in a certain space of time: or by burning long candles with marks along them, or other methods.

The first mention of hours is Dan. iii. 6, 15; and, as the Jews were then captives in Babylon, it is probable they learned this division of time from the Chaldeans, who were great astronomers. The hours were counted from six in the morning to six in the evening; consequently, the third hour was our nine in the morning, the ninth hour was our three in the afternoon: see Matt. xx. 3, 5, 6, 9; many other texts are explained by this. The night was at first divided into three parts, called watches: see Lam. ii. 19; Judg. vii. 19; Exod. xiv. 24. These divisions would be longest in winter; and it is easy to suppose how ardently the morning light would be desired by those who watched during a long, severe winter night, Psa. cxxx. 6. In the time of our Saviour, the night was divided into four watches: see Mark xiii. 35.



ANCIENT ROCK DIAL, FOUND IN ATHENS.



ANCIENT ROCK DIAL, FOUND IN ROME.

These are representations of the most ancient dials known to exist. The upper one is cut in a rock at Athens: the

other was found at Rome. The sun-dial of Ahaz is considered to have been something of this sort, 2 Kings xx. 11.

The two evenings, Exod. xii. 6, margin, was the time between three and five. The paschal lamb was sacrificed at that time. Our blessed Lord, who was represented by that lamb, expired at three, and was taken down from the cross at sunset, about five.

The division of weeks has nothing to do with the observations, or the periods, of heavenly bodies. It proceeds from the institution of the sabbath, Gen. ii. 2. The Jewish sabbath was on the seventh day, or Saturday. After the resurrection of our blessed Lord, the day of rest was altered to the first day, that on which he rose from the dead. The reasons for this are shown in many books written upon the subject. They are well stated in the tract written by Dr. Dwight, on the Sabbath, published by the Religious Tract Society.

It is remarkable that the division of time into weeks, or periods of seven days, has been found among heathen nations, as well as Jews and Christians. It was observed by the Greeks and Romans of old, and it is now regarded by the Chinese and East Indians. It is a striking proof that all nations descended from one parent, and that the observance of the sabbath was a Divine command, as is recorded in the Bible.

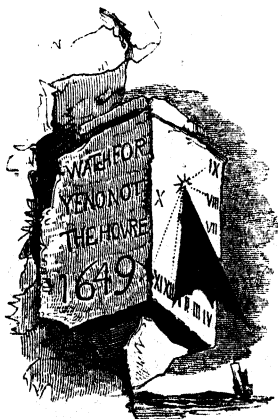
The observance of sabbatical and jubilee years, see Lev. xxv., had reference to the institution of the sabbath. Many texts direct the holy observance of this day, and sabbath breaking constantly leads on to other crimes. It is very sad to see how common this sin is. It is a national sin, and if persisted in, will bring down national judgments upon England, as it did on Judea of old, 2 Chron. xxxvi. 21. Let us remember the sabbath day to keep it holy.

The Jewish months were lunar months, that is, each was nearly one change or revolution of the moon, being alternately twenty-nine and thirty days. Persons were set to watch on the tops of high hills for the first appearance of the new moon, of which notice was given by sound of trumpet and messengers. Psal. lxxxix. 3, and the first day was a solemn feast. The solar year, or the time in which the earth goes round the sun, being more than twelve lunar months, the Jews were forced to add a month every second or third year, else the spring months and festivals, in a few years, would have fallen into the middle of winter. The method

of observing the time of Easter, which is the same season as the passover, by making it depend upon the moon, causes it to come on different days in the months of March and April. The Jewish months were named from the seasons of the year. Thus Abib, the first month, *Exod. xii. 2*, means green: at that time of the year the ears of corn are green. The years were also divided into six seasons of two months each: seed-time, winter, cold season, harvest, summer, and hot season. The winters in Judea are very cold, and the summers very hot. Notices of the difference in the habits of the people, caused by the winter, may be found, *Jer. xxxvi. 22*; *Ezra x. 13*; *Ezek. xxxiii. 30*; *Matt. xxiv. 20*; *John x. 22*. The heat of summer is very great. *2 Kings iv. 19*; *Psa. cxxi. 6*.

The "third day" is to be counted by including both the day from which, and to which, the counting is made. Thus our Saviour was crucified on Friday, and rose again from the dead on Sunday, the third day. The same applies to the eighth day, and to other similar expressions.

The Jews were accustomed to number their years from remarkable periods. The departure from Egypt was a very memorable one, *Exod. xix. 1*; *xl. 17*; *Numb. i. 1*; *ix. 1*; *xxxiii. 38*; *1 Kings vi. 1*. Afterwards, from the building of the temple, *1 Kings ix. 10*; *2 Chron. viii. 1*. Also the Babylonish captivity, *Ezek. i. 1*; *xxxiii. 21*; *xl. 1*.



A DIAL CUT ON A ROCK ON THE ENGLISH COAST.



DICTATING TO A SCRIBE.

CHAPTER XII.

THE ART OF WRITING—BOOKS, AND SUBSTANCES WRITTEN UPON.

THE ART OF WRITING.

THE art of writing is of great importance; it conveys human thoughts by certain marks or representations; there are several methods by which it was practised in former times, and in later days. One method, used by some Indians and other untaught nations, is a kind of picture writing, or drawing, to represent the things which the writer desires to tell to others. The Rev. T. H. Horne, in a work which he has written about books, copies a drawing of this sort made by some North American Indians, which represents one of their expeditions against their enemies. Similar drawings of the ancient Mexicans have been copied by other authors. On the next page is a specimen of an ancient Coptic book, showing the style of picture writing among the early Egyptians. Another sort of picture writing, probably an improvement on that just mentioned, was much used by the Egyptians: it is called hieroglyphic writing. The first sort of picture writing only represents things, but this represents ideas or thoughts. For instance, an eye represented God, who sees all things; a sword, a cruel tyrant; an eye and sceptre, a king; a lion represented

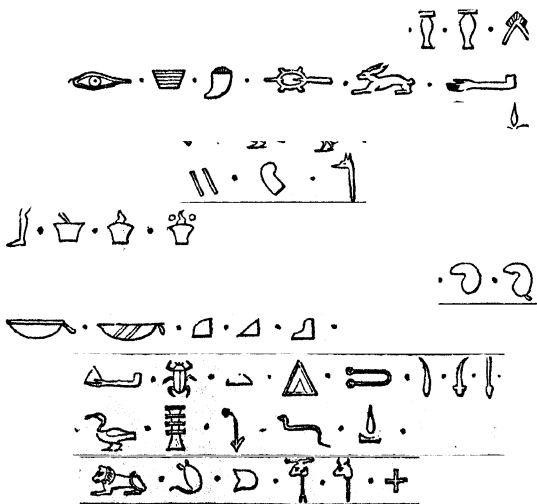
courage; armies were meant by hands with weapons. There are cards and books to amuse children, with pictures, or hieroglyphics, not unlike the sorts of writing I have just mentioned. An inscription on a temple in Egypt, expressing this moral sentence, "All you, who come into the world and go out of it, know this—that the gods hate impudence;" was represented by an infant, an old man, a hawk, a fish, and a river horse. It is thought by some persons, that, from this way of representing religious and moral truths by pictures of animals, the ancient Egyptians came to worship the animals themselves; as the introducing images, or paintings, into churches, led the people to worship them. Several obelisks, or high pillars, in Egypt, are covered with this sort of writing. There are two famous ones at Alexandria, called Cleopatra's needles, a hundred feet in height, and upwards of seven feet square at the base. The four sides of both are richly adorned with hieroglyphics, cut an inch deep in the granite stone. There is an ancient monumental stone, brought from the ruins of Thebes, in the house of the Religious Tract Society in London, which has many hieroglyphics engraved upon it.

Another sort of writing represents words by marks of different forms for each word, instead of spelling them by letters. Chinese writing is of this sort: many of the marks or signs, at first represented in some degree the things meant, as in hieroglyphics, but by degrees they were altered to their present form. The words in the Chinese language, more than fifty thousand in number, are each represented by a different mark or character; very few, even of their most learned men, are acquainted with more than half, or two-thirds of them. All these methods are less useful and convenient than writing and spelling by means of a few alphabetical letters.

There is not in the Bible any account of the invention of writing, but there is reason to believe that it was known to man even before the flood. God brought the beasts of the field and the birds of the air to Adam, to see what he would call them, Gen. ii. 19; and Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field. From this it is plain, that God taught Adam the language, or to speak the words which he used, to call the animals by their names. And we may venture to suppose, that God either taught Adam how to write the language he spoke, or that he enabled the children of

Adam, who lived before the flood, to discover the art of writing. The book of Genesis states that they were acquainted with music, and other arts and sciences.

After the flood, "the whole earth was of one language and of one speech;" and at first they all dwelt in the land of Shinar, near the Euphrates. There they began to build the Tower of Babel, when the Lord confounded their language, so that the different families or tribes did not understand each other's speech, and the Lord scattered them abroad upon the face of the earth. Some went in one direction, some in another: they doubtless must have suffered much trouble, and many difficulties in this dispersion. Their language being changed, their methods of writing would probably, like their other arts and customs, become changed, and even forgotten in a greater or less degree.



PICTURE WRITING AMONG THE ANCIENT COPTS.

Those who remained in or near the land of Shinar would suffer the least from this change. The forefathers of Abraham stayed in that country, as appears in Gen. xi. 28. Learned men tell us many reasons why we may suppose that the Hebrew language, in which the Old Testament is written, and which was spoken by the Jews, is the same, or

nearly the same, as the language spoken when the whole earth was of one speech. If this be correct, we may conclude that the method of writing used by the Hebrews, which is spelling by an alphabet of letters, was the most ancient way of writing. The ancient Greek or Roman writers speak of these letters as being first invented and first used by the Phenicians. As the Phenicians lived close to the Jews, the latter might learn the art of writing from them: and, as they had ships, and traded with Greece and other nations, they probably taught the Jews how to express their thoughts in writing.

How the commandments of God and other laws mentioned in the Bible were written down, is thus sufficiently explained. It was not by picture writing or hieroglyphics, but by letters; for as these writings are not mentioned till after the Jews had become a separate people, they would be written according to the language then used. These were very similar to what is called the Hebrew language, though the letters rather differed in shape, as appears from some ancient inscriptions. The letters may be seen upon the coins represented in page 91. The ancient Hebrew, and the languages similar to it, as Chaldean, Samaritan, and Syriac, are written not like those of Europe, from the left to the right, but from right to left; so that you begin to read at the other end of the line, and the other end of the book, from what you do in English.

The earliest mention of writing we find in the Bible, is in Exodus xvii. 14. God commanded Moses to write in a book the memorial of the defeat of Amalek, and said that he would utterly put out the remembrance of Amalek from under heaven. This direction to write was not mentioned as a new thing; we may, therefore, conclude that writing had been practised before.

The next passage is Exod. xxiv. 4, where we find that "Moses wrote all the words of the Lord." And xxxi. 18, when the Lord had made an end of communing with Moses upon Mount Sinai, he gave unto Moses "two tables of testimony, tables of stone, written with the finger of God." These contained the ten commandments; and when Moses saw the children of Israel worshipping the golden calf, "he cast the tables out of his hands, and brake them beneath the mount," ch. xxxii. 19, to show that the Israelites had broken the law of God. In ch. xxxiv. 1, "the Lord said unto Moses, Hew thee two tables of stone like unto the

first: and I will write upon these tables the words that were in the first tables, which thou brakest." And, in ver. 28, we read that the Lord "wrote upon the tables the words of the covenant;" that is the ten commandments. In one respect these differed from the first tables, which were the work of God; they were made by Moses, but the writing was the same in both, "the writing of God, graven upon the tables," ch. xxxii. 16. These tables were put into the ark, and kept there. The two tables of stone were in the ark when Solomon caused it to be carried into the temple, 1 Kings viii. 9, after which time there is no account of the ark, nor of the tables of stone. They probably perished when the temple was destroyed by the Babylonians. The candlesticks, table of shew-bread, trumpets, and other articles, were replaced by new ones, or given back by the Babylonians, and remained till Jerusalem was taken by the Romans.

During the first ages, when the patriarchs lived a great many years, the will of the Lord was easily handed down from one generation to another, by the fathers telling their sons what had passed. But when the Israelites were delivered from Egypt, the life of man had been shortened; many more instructions also were given about sacrifices and offerings. It was necessary that these directions should be preserved correctly, which could only be done by writing. Therefore, the Lord ordered Moses, "Write thou these words," Exod. xxxiv. 27. And, in Deut. xxxi. 9, "Moses wrote this law, and delivered it unto the priests." It was also directed that when they had a king, he should "write him a copy of this law in a book, out of that which is before the priests and Levites: and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them," Deut. xvii. 18, 19.

There are directions concerning the writing of parts of the law, or the promises of the Lord, to those who kept his covenant: they were to be bound upon their hands, and as frontlets between their eyes. They were to be taught to their children, and to be written upon the door-posts of their houses, and upon their gates, Deut. xi. 18—20. God further commanded the children of Israel, "On the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, thou shalt set thee up great stones, and plaster them with plaster: and thou shalt write upon them all the words of this law, when thou

art passed over: and ye shall set up these stones in Mount Ebal, and thou shalt write upon the stones all the words of this law very plainly," Deut. xxvii. 2—4, 8. When Joshua conquered the land, and came to Ebal, "he wrote there upon the stones a copy of the law of Moses, in the presence of the children of Israel," Josh. viii. 32.

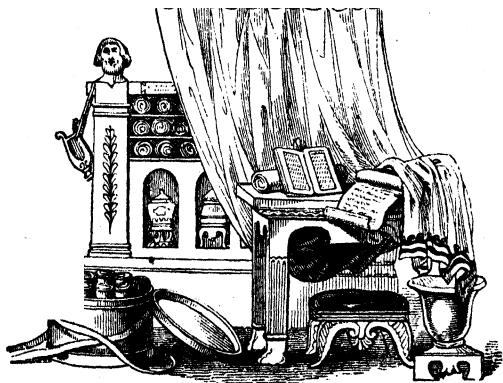
Thus the law of the Lord was a written law; and upon several occasions the words of the law were publicly read to the people. It is supposed this was done in the year of jubilee, or every seventh year. When Ezra brought the book of the law of Moses, and read therein to the people, with the assistance of some of the Levites; he gave the sense, and caused them to understand the meaning: see Nehemiah viii. 7—9. After the return of the Jews from Babylon, portions of the law were always read in the synagogues: this custom still continues among the Jews. Our Lord read to the Jews in their synagogues, and taught from the words of the law and the prophets: see Luke iv. 16; Matt. xiii. 54; John xviii. 20.

There are many passages in the Scriptures which tell us that the will of God is fully revealed in his holy word. Our Lord repeatedly rebuked the Jews for laying aside the commandments of God, and teaching the doctrines of men instead; thus "making the word of God of none effect through their traditions," Mark vii. 3—13. This is not contradicted by the apostle Paul, when he tells the brethren to stand fast, and to hold the traditions they have been taught, 2 Thess. ii. 15; for the original plainly shows, that the apostle here refers to the things which were taught, or handed down to them in the Scriptures.

But the Roman Catholics and some others teach things that are not commanded in the Bible, which they pretend were spoken by our Lord and holy men of old, and say that they have been repeated, from fathers to their sons, to the present time. Now, many of these things are quite contrary to what is written in the Scriptures, so that it is evident both cannot be true; and this is the great reason why Roman Catholic priests object to people reading the Bible. John Fox well knew the value of the art of printing, as applied to increase the number of copies of the Bible and good works. He said that the pope must abolish printing, or printing would abolish him. He added, "By this printing, as by the gift of tongues, and as by the singular organ of the Holy Spirit, the doctrine of the gospel

soundeth to all nations and countries under heaven. What God revealed to one man, thus is dispersed to many; and what is known to one nation is opened to all." But since printing was not known to the ancients, it is only mentioned here, as showing how God causes fresh means of making known his will to be found out, whenever he sees fit that others should be discontinued. Let us hold fast the word of God, "Not as the word of men, but as it is in truth, the word of God," 1 Thess. ii. 13. Especially may the young remember what the aged apostle John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one," 1 John ii. 14.

BOOKS, AND SUBSTANCES WRITTEN UPON.



ANCIENT ROMAN LIBRARY, SHOWING THE MODES OF KEEPING THE ROLLS, OR ANCIENT BOOKS.

THE commandments were "the writing of God, graven upon the tables." These tables were flat, thin pieces of stone. Also, the names of the children of Israel, worn upon the high priest's shoulders, were engraved on precious stones with the work of an engraver, like the engravings of a signet or seal. For the high priest's mitre it was directed, "Thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, HOLINESS UNTO THE LORD."

The letters were engraved or cut into various hard substances that they might last, and not be rubbed out like common writing. When Job wished that his words should be preserved, he says, "Oh that they were graven with an iron pen and lead in the rock for ever!" Job xix. 24. This method of writing is still used for inscriptions, but it was more common formerly. Among the ruins of ancient cities in Persia, Egypt, and Greece, many long inscriptions are found engraved upon the walls of buildings, and upon the rocks. In a part of Arabia, near Mount Sinai, there are large rocks covered with writing, but the meaning of the words cannot be made out. Major Denham, who lately travelled in Africa, also found long inscriptions cut into the rocks in several places.

The engraving of writing, or cutting the letters upon hard substances, was very general in cases of importance, being much more lasting than other methods. When



STONE OF WITNESS.

EBENEZER, 1 Sam. vii. 12.

Dr. Buchanan was in India, the Jews in Malabar showed him a brass plate, on which was engraved the grant of some privileges from an ancient king, about A.D. 490. He found similar tablets in the possession of the Syrian Christians in the south of India. Some of these, and copies of others, are in the public library at Cambridge. It has

been supposed that Samuel engraved the word Ebenezer on the stone he set up when God had smitten the Philistines, 1 Sam. vii. 12. This method of writing was practised, in later times, on wood and other substances.

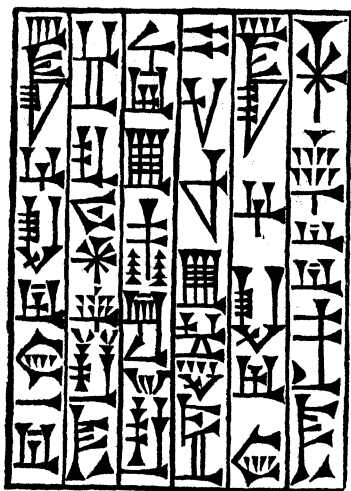
To the law of God being engraven, the apostle refers, when describing the work of God the Holy Spirit upon the heart of the believer. He speaks of it as written not with ink, which might be rubbed out, but as engraved or cut into the substance; and not upon tablets of stone, but upon the heart of the believer, 2 Cor. iii. 3; see also Jer. xxxi. 33; Ezek. xi. 19. My readers, may the Lord write his law in your hearts, and be your God, making you his followers, forgiving your iniquity, and blotting out the writing that is against you. For dreadful is the state of those in whom sin is graven upon the table of their hearts, Jer. xvii. 1. Let us earnestly pray, that this may not be our case; but that God will put his truths into our minds, enabling us to do his will in all things.

And if the law of the Lord be thus engraved in our hearts, we must beware lest we should be satisfied to let it be obscured or covered with the evil which by nature cleaves to our hearts, even as a writing engraved upon a stone may be covered over with dirt or rubbish, as is often seen on old grave-stones. Remember, God says, "My son, give me thy heart," Prov. xxiii. 26. He will not be satisfied with a divided heart; and he also commanded, "Keep thy heart with all diligence; for out of it are the issues of life," Prov. iv. 23. But it is the Lord himself who engraves the graving thereof, Zech. iii. 9; and upon him that overcometh will be written the name of the Lord; see Rev. iii. 12; and that writing shall not perish or decay. Reader, watch over your heart; pray that God the Holy Spirit may sanctify, or make it holy.

Job expresses his desire, that his words should be written upon lead, as well as on a rock, chap. xix. 24. Montfauçon, in the year 1699, purchased at Rome an ancient book, entirely of lead, four inches long, and three inches wide; it had six leaves, and two covers, and was written over with ancient Egyptian figures, and writing he could not understand. Such a book would need a pen of iron, and a diamond point might be used, as Jer. xvii. 1.

Brass, or rather copper, was used for matters of importance. In the first book of Maccabees, we read of treaties between the Romans and the Jews written on tables of

brass, chap. viii. 22, and xiv. 18; and although the books of Maccabees are not the word of God, yet they may be referred to for information as to history and customs, for they were certainly written a very long time ago. It was the custom of the Romans to preserve their laws and records upon tablets of brass; and it is related, that a fire in the capitol at Rome, in Vespasian's reign, destroyed three thousand of these tablets. The ancient tablets of brass discovered by Dr. Buchanan in India, have been already noticed: they are six in number; upon the plate said to be the oldest, the writing is like that on the bricks found at Babylon.

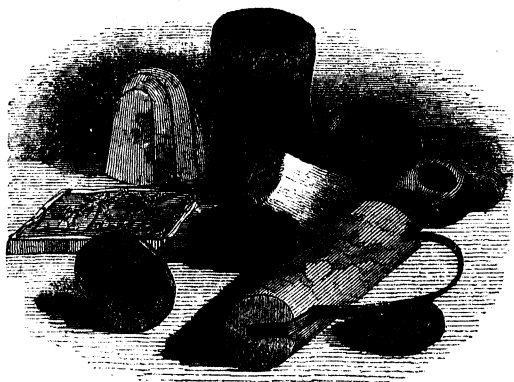


BABYLONIAN BRICK, IN THE BRITISH MUSEUM.

Among the ruins of Babylon, bricks are found with inscriptions upon them. The letters or marks are shaped like the heads of arrows or nails, but no one has yet been fully able to make out their meaning. It is supposed they may have been part of the tower of Babel: whether this is correct or not, they must be very ancient. The writing has been engraved or impressed into these bricks. Ezekiel portrayed Jerusalem upon some such flat brick or tile, Ezek. iv. 1.

Wood was frequently used. Sometimes the tablets of wood were engraved, the letters being cut into them: or a thin coat of wax was spread over the wood, and the words were scratched upon the wax, with a sharp-pointed metal bodkin, or a stick. Sometimes the words were written with ink upon the tablets. The writing upon sticks, mentioned Ezek. xxxvii. 16, appears to have been engraved or cut into them. In our own country, in former times, words were engraved upon sticks, which were put into a wooden frame: some of these still exist. Almanacks also

were cut upon sticks: these may still be found among the inhabitants of Sweden.



ANCIENT SEALS.

The ancient letters sent by persons, one to another, were in general written upon tablets of wood. The different pieces were tied together with a thread or string, and a seal from an engraved signet was put upon the knot, so that no one could read what was written till the seal was broken.

Among the natives of Africa, and in the east, it is very common to have writing boards, like schoolboys' slates, upon which persons write with ink, and rub it out when done with. When Park was at Koolkorro, in Africa, his landlord brought him a writing board, asking him to write upon it. Park did so: the African then washed the writing from the board, and drank the water; for the poor ignorant man thought this would protect him from harm! Such tablets of wood are commonly used in schools in those countries. The prophets sometimes wrote upon tables of wood: see Isa. xxx. 8; Hab. ii. 2: the writing table which Zacharias made signs for, when desired to name his son, Luke i. 63, was a wooden tablet; perhaps it was covered with wax. Such a table is mentioned, Isa. xxx. 8; what was written thereon would be openly seen. The prophet Habbakkuk was thus to make his vision plain upon tables, ii. 2. In this manner the Romans caused their laws to be written on tables of brass and hung up in public. Such tablets are

mentioned by Greek and Roman writers, and were used in England till after the year 1300.

Leaves were formerly used, and still are so, for writing upon; many ancient authors mention them. In India, particularly in Ceylon, they use the leaves of some trees which are very broad and thick; these are cut into slips, and smoothed: they write upon them with sharp-pointed bodkins. To make a book, several leaves are strung together. These leaves are called *ollas*, and the missionaries have frequently used them for writing tracts upon. But this way of preparing tracts is very expensive, and the leaves are liable to break, so that they now use paper, and print the tracts. For that purpose, large quantities of paper are sent out every year by the Religious Tract Society. But children in India often write their lessons on the ground, or on sand strewed for that purpose. Thus Jeremiah xvii. 13; and our Lord wrote on the ground, John viii. 6.

The bark of trees has been used in all countries to write upon. The word *book*, in Latin *liber*, is the name by which the inner bark of trees is called in that language. In Sumatra, bark is still much used for books: the North American Indians used it for picture writing.

Linen was used in former times, particularly by the Egyptians: many of their linen books, and writings upon linen, remain to this day. They are frequently found inside the wrappers of the mummies, or dead bodies of persons who died a long time ago, which have been preserved or embalmed in the same manner as the bodies of Jacob and Joseph. See Gen. i. 2, 26.

Skins of animals were used long before people had found out how to make them into parchment. These leather and linen books were in the form of long rolls. It is probable that the book of the law, written by Moses, and given by him to the priests, Deut. xxxi. 24, etc., was of linen or leather; and that the book of the law, found by Hilkiah, 2 Chron. xxxiv. 14, was so. It may have been the same book that was written by Moses. When Dr. Buchanan was in India, he found a very old copy of the law, written on a roll of leather about fifteen feet long. Many such rolls exist, some more than a hundred feet in length. It must have been very troublesome to read in such a book or roll, which was the general form of books in ancient times. The rolls were several feet long, but not very wide, generally about twelve or fourteen inches; the writing was in

pages beginning at one end of the roll, and so proceeding to the other. The ends of the roll were often fastened upon sticks; the roll was opened at the beginning enough to allow of a page or two being read. The ancient manuscripts were all written in capital letters, and without divisions of the words, so that the roll, when first opened, looked something like this.

| | | | |
|----------------|-------------|--------------|------------|
| NOWWHENJE | GEBEOLDTHE | HATISBORNKI | OWORSHIPHI |
| SUSWASBORN | RECAMEWIS | NGOFTEHEJEW | MWHENHERO |
| INBETHLEHE | MENFROMTH | SFORWEHAVE | DTHEKINGHA |
| MOFJUDEAIN | EEASTTOJERU | SEENHISSTARI | DHEARDTHES |
| THEDAYSOFH | SALEMSAYING | NTHEEASTAN | ETHINGSHEW |
| ERODTHEKIN | WHEREISHET | DARECOMET | ASTROUBLED |
| Matt. ii. 1—3. | | | |

Of course, there were more lines in a page and more letters in a line than in this representation



ROLL OF PAPIRUS MSS.—ANCIENT AND MODERN ORIENTAL WRITING IMPLEMENTS.

The part first opened, when read, was rolled up again, and more was opened: thus the whole book could be read without the difficulty which there must have been if the lines had gone all along, from one end to the other, so as to require the whole roll to be opened at once. Sometimes both sides of the roll were written upon, Ezek. ii. 10¹. Hartley describes a roll written on both sides, so that when the reader had read the page next the inner stick, he

turned the parchment over and read the other side. This was written within and without.

The roll described, Zech. v. 1—3, was about thirty-five feet long. The description, Rev. vi. 14, strikingly represents the removal of a roll when rolled up. That seen by the evangelist seems to have had seven leaves or skins, with a pictorial representation on each : the whole being rolled up, the edge of each could be sealed separately, so as to allow of their being opened one after the other.

They were laid up in repositories especially for the purpose, as the house of the rolls, Ezra vi. 1.

The rolls, or books rolled up, are often mentioned or alluded to in the Bible: Ezra vi. 2; Isa. viii. 1, xxxiv. 4; Jer. xxxvi. 2; Ezek. ii. 9; Rev. vi. 14. The scribes, or persons employed in writing, were considered persons of importance. From Ezek. ix. 2, 3, 11, it appears that they wore their ink-bottles, or ink-horns, at their girdles. The prophecy of Jeremiah, sent to Jehoiakim, was written by Baruch, with ink, in the roll of a book: it is plain that this book was of some soft substance, as the king was able to cut it to pieces with a penknife, before he cast it into the fire, Jer. xxxvi. 23.

The word "scribe" requires explanation. It is used in the Bible for a secretary or clerk. These were persons of importance then, as in Europe during the Middle Ages, when but few persons could write. Such were those mentioned.

Such an officer would keep the records mentioned Est. vi. 1—3.

A scribe or secretary also was an officer of considerable importance, having duties of moment in his charge: these were of different kinds, as the scribe of the host, or muster-master of the army, 2 Kings xxv. 19. Such a list of names, kept by some official person, seems to illustrate the book of life, Phil. iv. 3; Rev. iii. 5; xx. 12; xxi. 27.

The scribes in the New Testament were doctors or learned men, skilled in the law: their business was to interpret it; but, as our blessed Lord said, they oftener made it void by their traditions, Matt. xxiii. 2.

In Persia, at the present day, the meerzas, or scribes, are of importance. Travellers state that the higher classes employ them through indolence, instead of writing letters themselves; and the lower classes cannot write. Lane described them in Egypt as sitting in the street and writing for those who came to them.

Parchment is made of the skins of goats, sheep, or calves, prepared with care. It was known to the Jews, and being a later invention, and more valuable than skins of leather, was used for writings of the greatest importance. The apostle Paul, when writing to Timothy, desires him to bring the books he had left at Troas, but "especially the parchments," 2 Tim. iv. 13. The value and scarcity of parchment was so great, before the invention of paper, that the writing was frequently effaced from the rolls or books already written, and other works more desired were written instead. Some of the most ancient manuscripts of the Bible now known have been written over in this manner, but the first writing can still be made out, though with difficulty. Another substance, much used for writing upon, was a kind of paper made from the thin skin or film which covers a sort of bulrush that grows in Egypt, and is called *papyrus*, or *biblos*. It was found in abundance on the banks of the Nile and other streams, Isa. xix. 7. Among these reeds or bulrushes Moses was placed, when his parents dared not to keep him any longer. The daughter of the king found him there, as is related, Exod. ii. 5. These bulrushes are also mentioned in Isa. xviii. 2. This sort of paper was much used by the Romans and Greeks. The manuscripts or books found in Herculaneum—the city that was buried under the ashes and lava from Mount Vesuvius, A.D. 79, and which remained unknown until about a hundred years ago—are all written on this sort of paper. They are rolls, or long slips, of different lengths, about twelve inches wide; but, from the heat of the lava, and the many centuries they remained untouched, it is very difficult to unroll or open them.

Different sorts of paper have lately been made of bark of trees, cotton, silk, straw, and many other substances; but these, as well as the paper now made of linen rags, were unknown to the ancient Jews. The paper mentioned 2 John 12 was made of papyrus.

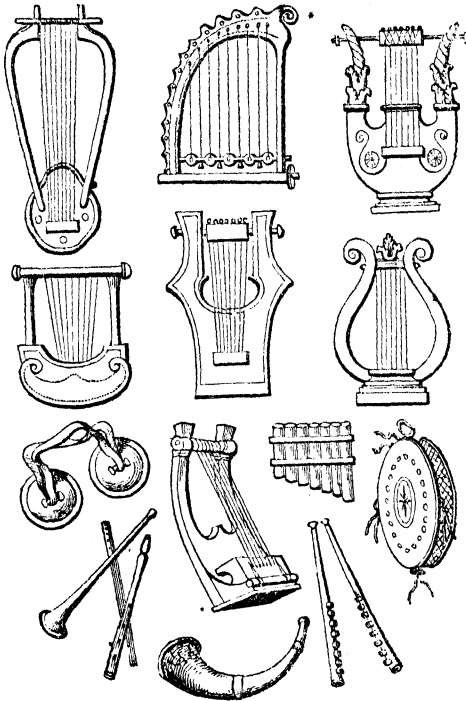
The ancients wrote upon these substances with ink. The first mention of ink is in the writing of the prophecy of Jeremiah by Baruch, which we find was written "with ink in a book," or roll, Jer. xxxvi. 18. The prophet Ezekiel speaks of a writer's ink-horn. Lane describes the literary men and those who are writers by profession, in Egypt, as wearing a silver, brass, or copper case at their girdle, with a receptacle for ink and pens. Other travellers

describe secretaries wearing this for a mark of their office. The apostle John mentions writing with ink and pen, 2 John 12; 3 John 13. Also the apostle Paul, 2 Cor. iii. 3; from which it appears that the Epistles were written with ink upon paper or parchment. The pens were not of quills, like ours, but of reeds, which are still used by eastern nations: see p. 119. Persons could write quicker with them than with the iron pens or bodkins, which engraved or scratched the writing: this is alluded to, *Psa.* xlv. 1, where the pen of a ready writer is mentioned.

There were pens in some ink-horns found in *Herculaneum*, but they were merely pointed sticks, like skewers.

Printing was not discovered till about the year 1450: before that time books were but few in number, and cost much money. Yet, even in his own time, Solomon could say, "Of making many books there is no end," *Eccl.* xii. 12. How much more is this the case now! and how many vain, trifling, silly, and even wicked and profane books there are! Beware of bad books. We read, *1 Cor.* xv. 33, that "evil communications corrupt good manners;" and, as the writer of the book of *Ecclesiasticus* has well observed, "a man cannot touch pitch without being defiled," be assured that you cannot read bad books without injury. Flee the temptation; and if a bad book comes into your possession, as soon as you are aware of its contents, commit it to the flames. You would not drink a cup of poison because it was offered to you; why then take a bad book if offered to you? Remember what is said of the heavenly Jerusalem: "There shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life," *Rev.* xxi. 27.





ANCIENT LYRES, CYMBALS, AND OTHER MUSICAL INSTRUMENTS.

CHAPTER XIII.

POETRY, MUSIC, DANCING, AND PUBLIC AMUSEMENTS.

POETRY.

THE eastern nations have always been remarkable for the excellence of their poetry: the Jews, in particular, were much distinguished in this respect. Many parts of the Old Testament are in verse. Learned men have examined this subject very carefully, and have said much about the different sorts of verse in the original Hebrew. They especially notice the manner in which different things are contrasted with each other. This is very common in the Hebrew

poetry, and adds much to the impression that it produces. Thus, in Luke i. 53, Mary contrasts the mighty with them of low degree; and the hungry being filled with good things, while those who were rich (in their own opinion) were sent away empty. This text shows very strongly, that all the blessings we enjoy come from the Lord.

The excellence of the Hebrew poetry is owing to its having been employed on religious subjects. When persons, who understand the ancient languages, compare the poetical parts of the Bible with the best poetry of nations that knew not the Lord, they are struck with the superior excellence of the poetry of the Bible. This arises from its being written about those things which relate to the good of our souls, by men inspired or taught of God.

In the Bible are a great many songs, or psalms, which were written to praise the Lord, to offer thanks for mercies received, or to implore his help under every circumstance of trial and distress which can afflict the soul. And, as the trials of believers in all ages are the same, so the same expressions of prayer and praise will be found suitable. The book of Psalms, in particular, should have much attention. The excellent psalms written by Dr. Watts, as well as several other versions, are taken from the book of Psalms; and there is scarcely a hymn of any value, which has not some thought or expression from the book of Psalms. Nor is this to be wondered at, for "holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21; and the book of Psalms, as well as the rest of the Holy Scriptures, contains the word of God. Doubtless, the Jews had many other hymns, or divine songs, which they used to sing while travelling, or while engaged in labour; but the Psalms probably were most used. In Matt. xxvi. 30, we read that after the last supper, and before our Lord went to the Garden of Gethsemane, he sung a hymn with his disciples: this is supposed to have been the 113th to the 118th Psalms. The song of Moses after the destruction of the Egyptians, Exod. xv.; the song of Deborah, Judg. v.; of Hannah, 1 Sam. ii.: all are beautiful hymns of praise and thanksgiving. The hymn, Isa. xii., and the thanksgiving of Hezekiah on his recovery from sickness, Isa. xxxviii., are of the same description. Others, as the lamentation of David for Jonathan and Saul, 2 Sam. i., are of a mournful cast. The Lamentations of Jeremiah, in particular, may be noticed.

The constant use of songs among the Hebrews and other ancient nations, is shown in many parts of the Bible. Thus, Laban found fault with Jacob, Gen. xxxi. 27, that he had departed secretly, so that he could not send him away with songs. Modern travellers tell us, that songs are frequently used by Arabs and others at the present day on the like occasions. The schools of the prophets are mentioned repeatedly, as 1 Sam. x. 5, xix. 20, 2 Kings ii. 3, 5. In these places sacred poetry was studied. During the reign of David it was particularly attended to. Barzillai, 2 Sam. xix. 35, speaks of the king's singing men and women. From 1 Chron. xxiii. 5, we learn that David had four thousand Levites, whose employment it was to sing hymns, and to perform on the musical instruments used in public worship; and in chap. xxv. 7, we read of two hundred and eighty-eight, the sons of Asaph, Heman, and Jeduthun, who were especially "instructed in the songs of the Lord;" and John in vision beheld the redeemed thus engaged in heaven, Rev. v. 9, xiv. 3, xv. 3, 4. Ezra brought back two hundred singing men and women from the captivity, Ezra ii. 65. The hymn of Zacharias is given Luke i. 67. He was employed in the service of the temple.

The apostle told the Colossians to sing with grace in their hearts to the Lord, Col. iii. 16: see also 1 Cor. xiv. 15.

The value of the book of Psalms is very great. The Psalms cannot be too strongly recommended to the attention of the young. Athanasius said that they contained the whole of the Scriptures; Luther called them a little Bible: several excellent men have learned the whole Psalter, or book of Psalms, by heart.

The value of these precious Psalms is much increased by the great use made of them by our blessed Lord himself, when he was upon earth. Even in his last moments, he expressed himself in the words of the 22d and the 31st Psalms: he expired just after he had uttered the 5th verse of the latter. He, in whom are all the treasures of wisdom and knowledge, who spake as never man spake—he who is one with the Father—chose to conclude his life, and to breathe out his soul in the words of the psalmist. Surely nothing can better show the importance of making the Psalms a constant study. More texts from the book of Psalms are quoted by our Lord and his apostles, in the New Testament, than from any other book of the Old

Testament. The texts so quoted are nearly seventy, besides others which are evidently referred to.

The prophetic books, in the original Hebrew, are mostly written in verse. Several passages are Divine songs or psalms, as Isa. xii., Hab. iii. Most of the prophecies were spoken in verse. The language of Hebrew poetry was more suitable than prose, for the striking and impressive descriptions of the sinfulness of the Jews, and the Divine wrath against sin, as well as for the beautiful and the touching declarations of the mercy and loving-kindness of the Lord. •

In the east, people usually read in a sort of singing tone, giving an emphasis which would suit with their mode of writing. Jowett was told that he did not read, but talked. He observes, he might have replied, You do not read, you chant. People thus read aloud, as the treasurer of Candace, Acts viii. 30.

The earliest instance of speaking in verse, in the Bible, is the address of Lamech, Gen. iv. 23. The answer of Samuel to Saul, 1 Sam. xv. 22, 23, is of the same description. The blessing of Jacob, Gen. xlix., and the song of Moses, Deut. xxxii., are beautiful instances of this style. The prophecies of Balaam deserve notice, not only from being some of the earliest we find in the Bible, but also from their peculiar beauty, Numb. xxiii. and xxiv. In Micah vi. 6—8, is a striking passage, which that prophet gives as the inquiry of the king of Moab, and the answer of Balaam; it is an important inquiry:—

Wherewith shall I come before the Lord?
And bow myself before the high God?
Shall I come before him with burnt-offerings;
With calves of a year old?
Will the Lord be pleased with thousands of rams;
Or with ten thousand rivers of oil?
Shall I give my firstborn for my transgression;
The fruit of my body for the sin of my soul?

Each second line repeats and enforces the idea expressed in the preceding one. This was a favourite sort of poetry among the Jews.

The responsive form is particularly shown in Psalm cxxxvi., where the singers answered each other, as Miriam, Exod. xv. 21. It is often a recitative and chorus, and the Arabs of the desert thus sing and answer at the present day. St. Paul speaks of singing to each other in psalms

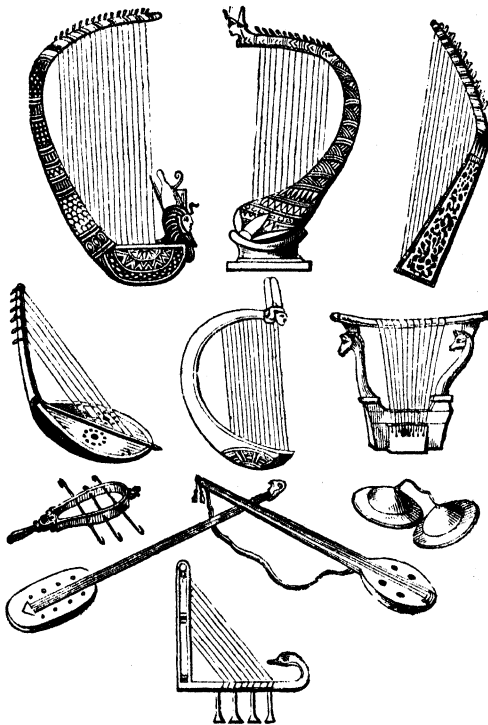
and hymns, Col. iii. 16, Eph. v. 19, and when merry, James v. 13.

Another beautiful specimen of ancient Hebrew poetry is David's lamentation over Saul and Jonathan. It has been thus translated, dividing the lines as in the original:—

O Beauty of Israel !
 Pierced on thine own mountains !
 How have the mighty fallen !
 Tell it not in Gath :
 Publish it not in the streets of Askelon ;
 Lest the daughters of the Philistines rejoice !
 Lest the daughters of the uncircumcised exult !
 Ye mountains of Gilboa,
 On you be neither dew nor rain,
 Nor fields affording oblations ;
 Since there hath been vilely cast away
 The shield of the mighty, the shield of Saul,
 The armour of him anointed with oil !
 From the blood of warriors,
 From the fat of the mighty,
 The bow of Jonathan was not held back,
 Nor did the sword of Saul return in vain.
 Saul and Jonathan !
 In their lives were united in mutual love,
 And in their death they were not separated.
 They were swifter than eagles !
 They were stronger than lions !
 Ye daughters of Israel, weep over Saul !
 Who clothed you in delightful scarlet,
 Who put golden ornaments on your apparel.
 How are the mighty fallen,
 In the midst of the battle !
 O Jonathan, pierced on thine own mountains !
 I am in distress for thee, my brother Jonathan !
 Very dear to me wast thou :
 Thy love to me was wonderful,
 Surpassing the love of women !
 How have the mighty fallen !
 And the weapons of war perished.

In the Paragraph Bibles, printed by the Religious Tract Society, the poetical parts are printed in lines, or with breaks, so as to show the parallelisms for which the Hebrew poetry is especially remarkable. Attention to this will be found to make the sense of many passages much more clear, and adds to their beauty.

Music was used in the worship of the Jews, and at their festivals. On occasions of rejoicing or thanksgiving both music and dancing were customary. Thus Laban spake of



EGYPTIAN HARPS, THE SISTRUM, LUTES, AND OTHER
PULSATIVE INSTRUMENTS.

his desire to have sent Jacob away with the sound of the tabret and the harp, as well as songs, Gen. xxxi. 27. The prophet Isaiah mentions that the harp and the viol, the tabret and the pipe, were "in their feasts," Isa. v. 12; and, in the parable of the Prodigal Son, Luke xv. 25, is mention of music and dancing on a private occasion of joy. They were also used to celebrate victories over enemies, as by Jephthah's daughter, Judg. xi. 34; on David's victory over Goliath, 1 Sam. xviii. 6; and on similar events. Music and dancing were also used on solemn occasions by the

women, as led by Miriam after the deliverance of the Israelites and the destruction of Pharaoh's host, *Exod. xv. 20, 21*; on the removal of the ark by David, *2 Sam. vi. 14*; and generally on sacred occasions: see *Psa. cxlix. 3*. But we must remember that music and dancing were also used for bad purposes. The Israelites danced when they worshipped the golden calf, *Exod. xxxii. 19*. The Amalekites thus rejoiced after plundering Ziklag, *1 Sam. xxx. 16*. Job refers to the music and dancing of the wicked, *Job xxi. 11, 12*; and the dancing of the daughter of Herodias, *Matt. xiv. 6*, ended in the murder of John the Baptist.

As to music, we may remark that David played very well upon the harp; this was blessed by God to make it the means of calming Saul, when the evil or wicked spirit troubled him, *1 Sam. xvi. 23*. The prophets also called for music sometimes, when they were about to speak the words they were commanded, as Elisha, *2 Kings iii. 15*. See also *1 Sam. x. 5*, where we read of a company of prophets with a psaltery, and a tabret, and a pipe, and a harp before them. David had four thousand Levites, who praised the Lord with instruments which he caused to be made expressly for that purpose, *1 Chron. xxiii. 5*. These instruments were used in the services at the temple, see *2 Chron. v. 12, vii. 6*, and are mentioned in *Psalm cl. 3—5*.

The principal instruments of music among the Jews were harps, lyres, (a sort of small harp, something like a *olin*,) tambourines, mouth-pipes, a sort of bagpipe, trumpets, flutes, cymbals, triangles, musical bells, and others which cannot now be correctly ascertained. Many are enumerated as used in the worship of the golden image set up by Nebuchadnezzar, *Dan. iii. 15*, but they are not all correctly described by the names used in the translation.

Jubal is mentioned, *Gen. iv. 21*, as the father, or first teacher, of all such as handle the harp and organ.

The cymbal is mentioned by the apostle, *1 Cor. xiii. 1*; the sounding brass probably means a sort of trumpet. The organ, *Psa. cl. 4*, was formed of several pipes joined together, like what are called pan pipes. Trumpets are often mentioned. Moses was commanded to make two of silver, which were used to call the people together in the wilderness, and to give signals for their marching, *Numb. x. 1, 2*. These are supposed to have been straight, with bell-mouths, each about two feet long. Two such

trumpets are represented on the triumphal arch of Titus at Rome, where there is a sculpture representing the table of shew-bread, candlestick, and other sacred articles of the



PROCESSION SCULPTURED ON THE ARCH OF TITUS,
Showing the Jewish Trumpets.

Jews, as carried in his triumphal procession. Joshua was to make seven trumpets of rams' horns, or rather of metal, bent like rams' horns, Josh. vi. 8, though sometimes such were made of the horns of animals.

It is remarkable that the heathen Romans should have given representations of several of the sacred articles of the Jews, and that these should have been preserved, while many other arches and representations commemorating their victories have been destroyed.

When music is used properly, it solemnizes and affects the mind ; but it is often much abused for profane and wicked purposes. This should make us very careful to shun trifling or foolish music, while there appears sufficient warrant to authorize us to use it for good purposes. Like wine, and many other gifts of God, it is too often misused ; and those who cultivate this talent or ability should earnestly pray that it may not lead them into temptation, but that they may use it only for the glory of God, and in such a manner as his word permits. They should be particularly reminded of the apostle's declaration respecting singing, which may be fully applied to music : " I will sing with the spirit, and I will sing with the understanding also," 1 Cor. xiv. 15.

With respect to dancing, it is hardly necessary to say, that what is now called dancing is very different from that used by David and others. The dancing mentioned in the

Bible, accompanying music on solemn occasions, was a grave, regular manner of moving, or a measured step. There certainly is not a text or passage in the Bible which justifies what is *now* called dancing. The dancing of the daughter of Herodias was probably something of that sort, and its evil effects are recorded. It led to the destruction of the life of a prophet, which tended to fill up the measure of iniquity of Herod and his wicked family. There are also other instances in the Bible where dancing ended badly.

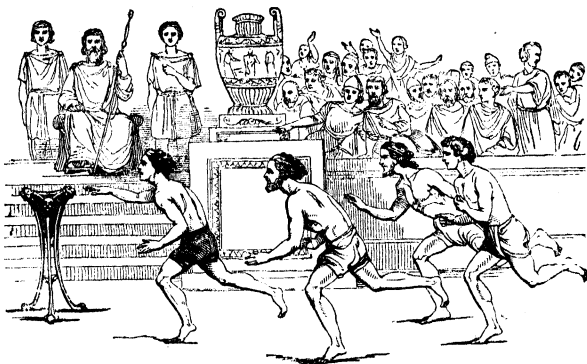
As for plays, or, as they are called, theatrical amusements, which often include music and dancing, it cannot be necessary to say more, than that no real Christian will be found encouraging such abominations. The apostle Paul expressly mentions revellings and such like, among the works of the flesh; and says, that "they which do such things shall not inherit the kingdom of God," Gal. v. 21. The apostle Peter also condemns revellings as being contrary to the will of God, 1 Pet. iv. 3. The original word used in both these places is *komoi*, or comedies, and plainly shows that what are called plays are expressly forbidden in the word of God.

PUBLIC AMUSEMENTS.

The ancients had many public amusements besides those already noticed, but most of them were very barbarous—quite contrary to the spirit of Christianity. The public combats with wild beasts were of this sort. In them, criminals condemned to death were exposed to fight with lions, bears, wild bulls, and other savage beasts; and the people took pleasure in seeing their fellow-creatures torn to pieces by these fierce animals. The apostle Paul compares his having to withstand his enemies at Ephesus, Acts xix., to a combat of this nature, 1 Cor. xv. 32. In many passages, wicked men are spoken of as wild beasts. Herod is compared to a fox, Luke xiii. 32. Hypocrites are called wolves in sheep's clothing, Matt. vii. 15. See also Acts xx. 29; Phil. iii. 2.

What now are usually described as public amusements are mentioned among the Jews. Among the heathens there were many, and to them there are some references in

Scripture. The Olympic Games were the most famous public amusements. On those occasions people came from all parts of the world to see the contests, which were principally racing or wrestling. Only persons of good character, and of respectable families, were allowed to contend for the prizes, which were merely crowns of leaves and palm branches ; but the honour of being a conqueror at these contests was reckoned very great : even kings sometimes engaged in the games. In the races, the runners threw aside all their garments, and on an appointed signal rushed forward, in the sight of many thousand spectators. The



AN ANCIENT FOOT-RACE.

rewards were presented to their view at the end of the course, which was kept clear from every obstruction. This illustrates that beautiful passage, Heb. xii. 1—3, 12, 13, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, looking unto Jesus, the Author and Finisher of our faith." The word which is translated "beset" means also entangle ; as long garments, such as were then worn, might entangle and throw down the runner if he did not throw them off. This is recorded as having happened once, and afterwards the racers threw aside all their garments. How desirable it is, that a Christian should throw aside and be freed from the sins which beset or entangle him in his Christian course !

St. Paul, in another place, alludes to these contests. "Know ye not that they which run in a race run all, but

one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things.—Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached (the gospel) to others, I myself should be a castaway," 1 Cor. ix. 24—27.

The racers and others who contended for the prizes, fasted, or lived upon a particular diet, for some time before the day of the contest: the apostle strongly urges the followers of Christ to consider the pains and privations which the heathens endured for a poor, fading, worldly honour. He shows how much more in earnest they should be, since a reward infinitely greater was offered to them. This passage is in one of St. Paul's epistles to the inhabitants of Corinth: the games to which the apostle alludes were celebrated near that city. The words of the apostle have often been recollected by Christian travellers when in that neighbourhood. Wilson, the missionary in Greece, especially noticed this when passing the Isthmus of Corinth.

The same circumstances explain two other beautiful passages in the Epistles: one is Phil. iii. 13, 14, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The other, 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Let not the readers suppose that the apostle, by referring to the games and customs of those times, meant to encourage or approve of Christians engaging therein. And let them not suppose that the games and races practised at wakes and fairs in the present day are countenanced thereby. The ancient games were conducted with much order and solemnity by the heathens; the greatest and best characters among them engaged therein, and they were in their view religious ceremonies. But we live in a better day, and in the light of the gospel: we do not offer such things for worship, and no one can suppose that the riotous and wicked practices, so prevalent at our wakes and fairs,

are pleasing to God, or approved by his word. They are "the revellings, and such like," Gal. v. 21, of which the apostle expressly declares, that "they which do such things shall not inherit the kingdom of God." It is also to be remarked, that most of our wakes are the continuance of heathen revellings, which were practised by our forefathers, when pagans, many centuries ago ; for when the Romish missionaries were sent to this country by pope Gregory, about the year 600, they allowed these revels to be continued, that they might the more easily persuade the heathen Saxons, who then ruled the greater part of England, to profess themselves Christians. Let us earnestly pray for grace, that we may be enabled to run the race which is set before us, and to wrestle with the corruptions of our hearts, seeking for strength from the Lord.



ARAB SCHOLARS WRITING ON SAND.

SCHOOLS AND EDUCATION.

The Jews do not appear to have had regular public schools, either boarding or day schools, nor schools like those now established by our missionaries. The schools of the sons of the prophets, if they are to be called schools, were very different. The way of life of the ancient Jews was laborious, and that constantly ; so that they needed the help of their children, and brought them up to work from their child-

hood. Thus Gideon, Saul, David and his brothers, and Elisha, all engaged at an early age in the labours of a country life. In the cases just named, as well as those of Amos and others, God chose persons engaged in the duties of their callings, to perform services for him.

It was much the same in other nations : the word "school" is originally Greek, and signifies leisure, as denoting the place where people met who had no particular business to do, so that they had time to amuse themselves. There are, however, many references in the Bible to instruction : Prov. i. 7, "Fools despise wisdom and instruction;" a wise person "will hear, and will increase learning," verse 5; and that "when wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee; to deliver thee from the way of evil," Prov. ii. 10—12. And let it always be remembered, that "the fear of the Lord is the beginning of knowledge," Prov. i. 7. No learning can be really good, if contrary to God's word. The learning of the Jewish children, therefore, chiefly depended upon the instruction they received from their parents, whom they accompanied as they went about their employments.

Even king Solomon speaks of having been taught by his father, and tells us, in the book of Proverbs, what that instruction was: see Prov. iv. 4—9. If king David, amidst his wars and the cares of government, could instruct his son, it should remind parents amongst us of their duty, and encourage them to undertake it: children also should be more attentive than in general they are, to the instructions of those parents who give up many pleasures and pursuits to teach them. Especially let them remember what David said, "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind," 1 Chron. xxviii. 9.

This method of instruction was plainly commanded in the law of Moses, Deut. vi. 6, 7: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children." This instruction was given rather by conversation than by regular lessons: "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up," Deut. xi. 19. Instruction so continually given doubtless produced considerable effect: but, alas! men

forgot the words of the Lord in this as in other things. It is too much the same in our day, and we should be very thankful that there are persons who come forward to give this instruction, for "that the soul be without knowledge it is not good," Prov. xix. 2.

Thus the greater part of the Israelites were made acquainted with whatever was necessary for them, both as to general knowledge and their own particular occupations. There were, however, some who applied themselves more particularly to study: we read of men of the tribe of Issachar who "had understanding of the times," 1 Chron. xii. 32; and the priests and Levites, being in a great measure provided for, had more time for study, and it was required of them: see Mal. ii. The Jews relate that the men of the tribe of Simeon were generally employed as schoolmasters. On this account, they were dispersed among the other tribes, which was prophesied respecting them by Jacob, Gen. xlix. 7.

The laws respecting the priests, the sons of Aaron, were numerous and minute; they are stated chiefly in Leviticus, ch. vii., x., xxi., xxii., and elsewhere, and directed the conduct not only of the priests themselves, but of their families and households. Contempt of these rules was severely punished, ch. xx. 1, 2; 1 Sam. ii. 28—30; and the laws were distinctly stated, before the priests entered on their office, in the first instance, so that ignorance of them could not be pleaded in excuse for any breach of them. The duties of the priesthood are described, Deut. xxxiii. 10; 2 Chron. xix. 8; Mal. ii. 7; and the neglect of them is reproved, Mal. i. 7—14. Other particulars, as stated by Jewish writers, will be found in the "Rites and Worship of the Jews." Let it be remembered, that, under the New Testament dispensation, holiness of heart and life are required from Christian teachers and their households, Titus i. 6; 1 Tim. iii. All believers are, in one sense, priests devoted to the service of God to offer up spiritual sacrifices, 1 Pet. ii. 5—9; Heb. xiii. 15, 16; yet they place their hopes of acceptance only in the one great sacrifice of Christ himself, offered once for all, Heb. x. 11, 12. He is our great High Priest, of whom all others were but faint types, and in reference to whom all who formerly offered sacrifice were required to be perfect in all their bodily members, Lev. xxi. 17. Any imperfection in these respects might have brought the office into contempt, in those days of teaching

through outward signs and symbols. But the laws which regulated the moral conduct of the priests were of still greater importance to the mass of the nation, and the rejection of them was followed by general degeneracy, 1 Kings xiii. 33; Hosea vi. 9; Jer. v. 31. The priests among the heathen were often guilty of the grossest acts of immorality; and this is mentioned in after ages, by the apostate emperor Julian, as one of the causes which contributed to the progress of Christianity. Even in the history of the Levitical priesthood, it soon appeared that their dignity was valued for its emoluments.

The teaching of the prophets promoted the religious training of the mass of the people when neglected by the priests, 2 Chron. xv. 3; 1 Sam. iii. 1. Samuel seems to have been the first of these inspired men, of whom a succession was continued to the Jews, until after their return from the captivity. They had schools, at Ramah, Bethel, Jericho, and other places, who lived in habits of industry, simplicity, and piety, and differed greatly from the monastic societies instituted by the church of Rome. The value of these establishments, in directing attention to the true worship of Jehovah, must have been unspeakable, at a time when corruption generally prevailed; and their writings were a blessing to the nation at large, when they had ceased to speak, Luke xvi. 29; Acts iii. 24, 25.

In later times, the public teachers became more like our schoolmasters, though even then they rather resembled the professors and teachers in the universities. The scholars usually addressed their instructors by the title of Rabbi, which means great, or master. This was often applied to our Lord, and also the title of Rabboni, John xx. 16, which signifies, My great master. We are told that in the Jewish schools this title was only bestowed upon seven persons. Teachers were also sometimes called fathers, and their disciples were called sons, Matt. xii. 27; xxiii. 9. Paul speaks (Acts xxii. 3) of having been brought up at the feet of Gamaliel, alluding to the manner in which scholars sat at their master's feet. The disciples of the Pharisees, Matt. xxii. 15, who were sent, hoping that they might "entangle Jesus in his talk," or hear him say some words that they could misrepresent, were scholars of that sort, and evidently must have been young men, not children.



WEDDING PROCESSION.

CHAPTER XIV.

MARRIAGES—CHILDREN.

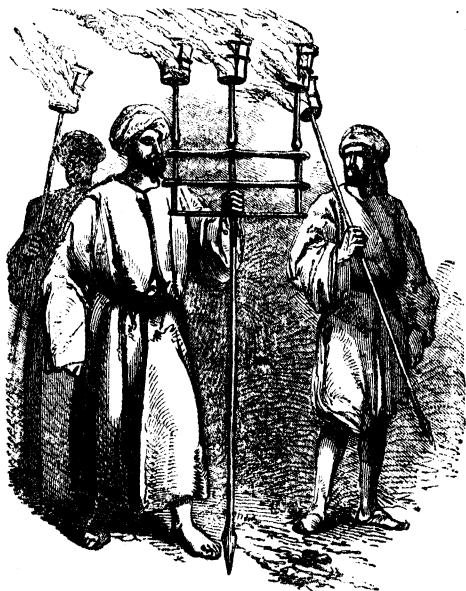
MARRIAGES.

MARRIAGES in the east are celebrated with much pomp and ceremony, and very large expense is often incurred. The pasha of Egypt is said to have expended more than one hundred thousand pounds, in 1845, when marrying his daughter.

There are many allusions in the Bible to the ceremonies attending marriages. The union itself often is alluded to as illustrating the union of Christ, as our Lord and Saviour, with his church, his faithful people of every age and nation. The book called Solomon's Song, or Canticles, is wholly based on this. Under the form of a poem, or poems, illustrative of the marriage ceremony or marriage union, the union of the blessed Redeemer with believers, and the various changes in the spiritual state of the soul, may be plainly traced. The reader who refers to the Commentary published by the Religious Tract Society will trace these analogies; and, by the explanations there given, will be assisted to un-

derstand this remarkable book. This is the more necessary, for the good men who translated it, three hundred years ago, knew very little about eastern customs, and therefore have, in some places, mistaken the original; and in others have not so plainly shown its meaning as they would have done if they had possessed the advantages now enjoyed from the accounts of travellers. See also Eph. v. 23; Rev. xxi. 2.

The most decided allusion to the marriage procession, however, was made by our Lord, to show the evil of being negligent in the concerns of the soul. It is in the parable of the Ten Virgins, Matt. xxv. 1—12. Ward describes a marriage at Serampore, where the bridegroom came from a distance: after waiting some hours, his arrival was announced at near midnight, in the very words of Scripture, "Behold, the bridegroom cometh; go ye out to meet him."



MESH-ALS, OR LAMPS.

All the persons employed then lighted their lamps and ran to take their places in the procession. Some had lost their lights and were unprepared, but it was then too late to

seek them : the procession moved forward, and after remaining a short time at the entrance, the bridegroom went into the house, the door of which was immediately shut and guarded." Mr. Ward and others entreated for admission, but it was in vain! In Luke xii. 35, 37, our Lord also spoke of the men watching for their lord's return from the wedding.

The lights carried in bridal processions, called *massals*, or *meshals*, are formed of linen rags, forcibly pressed together, put in a vessel of copper, upon which oil is from time to time poured from a bottle: "the vessels with the lamps," Matt. xxv. 4. Or sometimes, as here represented, they are frames of metal, at the end of a pole, and filled with small pieces of burning wood. Lane describes these as used in Egypt.

At these feasts the guests are sometimes supplied with robes more magnificent than their own, Matt. xxii. 12.

M'Cheyne speaks of a delay at a Jewish marriage, from the bridegroom having neglected to bring a bridal ornament, her friends refusing to let the ceremony go forward without it. He quotes Jer. xi. 32.

Others describe the palanquin in which the bridegroom is carried in India; probably what is translated Solomon's chariot and bed, Cant. iii. 7, 9, was a sort of palanquin.

In many eastern countries the husband now pays a sum of money as a sort of purchase of his wife, as Hosea iii. 2. The contract is made through a confidential friend, or agent, as Abraham's steward, Gen. xxiv. 3. Grant describes these customs, especially among the Nestorians. Lane describes the negotiations in Egypt as very similar; but when the bride is of rank, her wedding-presents, jewels, slaves, and attire amount to a considerable value. Buckingham speaks of the money paid for a wife among the Arabs, as varying from fifty to a thousand piastres, according to their beauty and connexions. In China, lately, an Englishman was asked how much he had paid for his wife? when he in joke replied, Two thousand dollars; but was soon reminded that he had done wrong to utter a falsehood, for he was offered five thousand and even seven thousand dollars for her. Let women in Europe be thankful they are not thus made articles of direct merchandise, though too often marriage is a mercenary bargain. Herschell, in his *Sketch of the Jews*, has described the ceremonies attending a Jewish marriage, and shows how they

illustrate Scripture. First, the betrothment, the solemn engagement formed some months beforehand, Matt. i. 18—20, often with much ceremony and presents, Cant. iii. 11. The night before the marriage ceremony was called the watch-night, in which the bridesmaids and others watched for the appearance of the bridegroom, as already described from Matt. xxv. But they do not meet till the next day: the bride is then dressed in her most splendid attire, with much ceremony, Psa. xlv. 13—15; Isa. xlix. 18; lxi. 10; Rev. xix. 7, 8; xxi. 2; and a veil placed over her head, as a mark of subjection. A large canopy, supported on four posts, is erected in the garden, or, in towns, sometimes in the street. The bridegroom places himself under it, and the bride, closely veiled, is then led there. The Rabbi then reads the contract of marriage and gives an exhortation, and the bridegroom places a ring on the forefinger of the left hand of the bride. They then return to the house, and the marriage feast then follows, which is a very joyful scene, as described John ii., and to which many guests are invited: it lasted for several days, Matt. ix. 15.

Jowett describes the feasting as continuing for several days, as that of Samson's marriage, Judg. xiv. 12. Hartley describes the Armenian brides as so closely veiled, that even now such deceptions as that practised on Jacob occur, Gen. xxix. 25, on one side or the other; sometimes there are interested attempts on both: such unions, it need not be said, are not agreeable to the injunction to marry only in the Lord, 1 Cor. vii. 40; 2 Cor. vi. 14.

The husband sometimes still gives personal services to the father, as Jacob did, Gen. xxix. 18, 30; and it is to be observed that the service in this case was after the marriage.

At weddings, a person was selected to be especially the friend or attendant of the bridegroom. This is alluded to, John iii. 29. He had many important duties to perform from the beginning of the contract; and after the marriage was the friend of both.

Our Lord reproved the divorces which were frequent among the Jews, either from the contracts being made for a limited time, Hosea iii. 3, a custom which Lane describes as still known in Egypt, or from the fickleness of the parties and their unkind feelings: this is reproved, Mal. ii. 14, 16; but still more forcibly by our Lord himself, who told them it was not so from the beginning.

In the east, the birth of a son has always been much

rejoiced at, while little or no notice is taken of the birth of a girl. Even among the Jews, this was the case, as Jeremiah powerfully describes, xx. 15. Females are considered as inferiors, and much less cared for.

Morier describes the feast when children are weaned, like that made by Abraham on the weaning of Isaac, Gen. xxi. 8; also the bringers up of children to whom the boys are committed by rich fathers, when two years old; such were the bringers up of the children of Ahab, 2 Kings x. 5.

In the east children are sometimes carried at the back, in the hyke, but often sitting on the shoulders, Isa. xlix. 22, or astride on the hip, Isa. lxvi. 12. Lane describes the Egyptian mothers thus carrying their children, even when very little. They soon learn to hold on by the head and neck, when thus carried in walking, or even riding.

One peculiarly commendable point in eastern children is their reverence for their mother; so one way of showing violent anger against other persons is to speak reproachfully of their parents. A traveller's servant, seeing his master in a rage, said, "Strike me, but do not curse my mother."

CHILDREN.

It was common among the ancients for persons to adopt children, either when they had none of their own, or when there was something particular to interest them for the children who were adopted. Eliezer, of Damascus, probably had been thus adopted by Abraham before he had children of his own, Gen. xv. 3. This is common at the present time among the Indians, particularly in North America. Persons, both grown up and children, who have been taken prisoners in their wars with the white people, have been adopted by the Indian tribes, and have lived many years among them. Jacob's adoption of Ephraim and Manasseh, Gen. xlviii. 5, was something of this sort. It is still more fully shown in the case of Moses, who was adopted by Pharaoh's daughter, Exod. ii. 10; and of Esther, who was adopted by her uncle Mordecai, Esth. ii. 7. In these cases, the adopted children were considered as though they had been really children of those who adopted them, and thus became subject to their authority.

The two instances above mentioned deserve notice: "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward," Heb. xi. 24—26. Esther was strengthened and had courage given to her, so that she was enabled to declare that she belonged to the nation of the Jews, although they were ordered to be destroyed; and thus her people were delivered. We also read that, even after she had become queen, she still "did the commandment of Mordecai, like as when she was brought up with him," Esth. ii. 20.

Both these accounts show the power of Divine grace in the hearts of young persons: enabling the one decidedly to refuse honours, wealth, and the earthly advantages of being adopted by a king's daughter—perhaps, even the succession to the throne itself—when these things could not be enjoyed without acting contrary to the will of God, and being connected with wicked people. And in the other instance, a young person who had been raised to the actual possession of the greatest advantages this world could bestow, was ready to forego them all, and life itself, rather than displease God and forsake his people, Esth. iv. 16. These are useful and important lessons.

The custom of adoption is preserved among the Mohammedans to the present day. When a Turk thus adopts a child, it is passed through the shirt of its new father. This reminds of Elijah adopting the prophet Elisha as his son in the faith, by throwing his mantle over him, 1 Kings xix. 19. When Elijah was taken up into heaven, Elisha called after him, "My father, my father;" and, having caught his mantle, proceeded to fulfil the duties performed by his spiritual father, 2 Kings ii., by succeeding to his office.

There are several texts in the New Testament, as Rom. xiii. 14; Gal. iii. 27; Eph. iv. 24; Col. iii. 10, in which the apostle speaks of believers in Christ having "put on the new man," which may refer to this custom of the manner of adoption as sons. But St. Paul speaks still more plainly, in Rom. viii., of the change thus effected in the believer. He there shows the obligation upon all who are made partakers of salvation through Christ, to forsake their former

evil course, and to live according to the Spirit of Christ : "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage" (or slavery) "again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together," verses 14—17. Also Gal. iv. 4, 5, that, "when the fulness of the time was come, God sent forth his Son,—that we might receive the adoption of sons."

These passages are explained by referring to the customs relating to adoption, and show most fully the great privileges of belonging to Christ.





MODERN JEWISH PHYSICIAN.

CHAPTER XV.

PHYSICIANS—MEDICINES—CUSTOMS RELATIVE TO THE DEAD
—FUNERALS.

PHYSICIANS AND MEDICINE.

THE first mention of physicians in the Bible is Gen. 1. 2. Joseph commanded the physicians to embalm his father; that is, to wrap up the dead body with spices and medical preparations, to prevent it from decaying in the natural manner. This was in Egypt, and the physicians were Egyptians. From the simple, plain, and healthy manner in which the patriarchs lived, it is probable that they had not much occasion for medicine.

Even in the later times of the Jews, they do not seem to have known much of what is called the medical art. Their medicines were chiefly outward applications. Their

knowledge probably did not extend far beyond binding up a broken limb, or healing a wound. As other diseases, they appear to have regarded them as immediate effects of the anger of God. Job's friends thought so, Job v. 17, 18. Good people generally consulted the prophets or other ministers of God; while wicked men consulted idolatrous priests, or pretended magicians or sorcerers: the heathen nations do so still. When king Asa had the gout, and trusted to his physicians for a cure, without seeking God's blessing on the means used, we are reminded that this was wrong; 2 Chron. xvi. 12. When Jeroboam's son was ill, he sent his wife to the prophet Ahijah, to inquire respecting the event of his illness, 1 Kings xiv. Hezekiah, when almost at the point of death, was recovered by means directed by Isaiah, 2 Kings xx. 7. For the leprosy, in particular, no medicine seems to have been used. It is generally thought to have been considered as an especial mark of Divine displeasure; the priests were directed particularly to watch the progress of the disease, and to keep all persons afflicted with it by themselves. Naaman came to consult Elisha for a cure of his leprosy; but the prophet would not even see him, thus showing that his cure was to proceed wholly from God, 2 Kings v. 10. When Benhadad, king of Syria, was dangerously ill, he also sent Elisha, 2 Kings viii. 7, 8. Ahaziah, king of Israel, who was a wicked man, sent to the idol Baalzebub at Ekron, to ask of the priest respecting his illness; 2 Kings i. 3. But he was solemnly warned of the folly and wickedness of turning from the Lord to idols.

Jeremiah inquires, "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?" Jer. viii. 22; see also xlv. 11. This shows that there were physicians and medicines, although the words point out the great Physician of souls, the Lord Jesus Christ, who alone can heal our souls, which are full of evil, as the body of a sick person is full of disease. Our Lord spoke thus of himself when he said, "They that be whole need not a physician, but they that are sick," Matt. ix. 12. He thus reproved those who fancied themselves free from sin, and therefore despised his salvation, just as sick people sometimes think that they are well. But our souls are full of disease, as the prophet Isaiah says, Isa. i. 6; let all beware of acting like the Pharisees, or the people of Laodicea, Rev. iii. 17; and

ject not this great salvation, which is so fully and so freely offered to them.

The woman healed by our Lord, see Mark v. 26, "had offered many things of many physicians." St. Luke the evangelist, who wrote one of the Gospels and the Acts, was a physician, Col. iv. 14. As for medicine, Prov. xvii. 22, says, that "a merry heart doeth good like a medicine." This, of course, does not mean foolish merriment; but a cheerful disposition often adds to health and strength. The balm already mentioned was a healing balsam or gum, highly valued: the best was found in Gilead. The merchants to whom Joseph was sold were carrying this balm to Egypt. Jacob sent some as a present to the ruler of Egypt, Gen. xxxvii. 25; xliii. 11.

Some diseases mentioned in the Bible, were like those with which people are afflicted at the present day. All are proofs of the displeasure of God against sin. It was by sin that death entered into the world, Rom. v. 12; and diseases are the means whereby the life of man is usually shortened. In Exod. xv. 26, and Deut. vii. 15, Moses was commanded to tell the Israelites, that if they kept the law of God, he would put none of the evil diseases of Egypt upon them; and we know that the Lord often chastises a nation or a people for their sins, by sending them diseases: this is mentioned in many places in the Scripture. In the New Testament, there is frequent mention of persons being possessed with devils. Their condition in some respects, resembled that of maniacs, or mad people now; but evidently it was, in many respects, different, and was produced by the immediate influence of evil spirits. Such cases, however, have long ceased to exist. The diseases of the body also frequently refer to the sickness or diseases of the soul from sin, as already mentioned; thus many such expressions in the Psalms, and other passages in Scripture, doubtless refer to the soul.

CUSTOMS RELATIVE TO THE DEAD AND TO FUNERALS.

By the ceremonial law, it was considered that a dead body polluted for seven days everything that touched it, Numb. xix. 14—16. For this reason the priests, who had to offer sacrifices every day, were forbidden to assist at funerals. Even the bones of the dead had the same effect.

Josiah caused the bones of the idolatrous priests to be burned on the altars of their false gods, 2 Chron. xxxiv. 5.

When a person was dead, his nearest relations closed his eyes. This was promised to Jacob when he was to go down to Egypt, Gen. xlv. 4. The body was then washed, Acts ix. 37, and laid out, as it is still called.

It was usual to make great lamentations and mourning for the dead. Abraham and his family mourned for Sarah, Gen. xxiii. 2; and the funeral of Jacob was a very solemn one: see the account in Gen. l. All the Israelites "mourned for Aaron thirty days," Numb. xx. 29, and the same time for Moses, Deut. xxxiv. 8, although then on the point of entering Canaan. The mourning for Jacob was seventy



MOURNING FOR THE DEAD.

days, Gen. l. 3. Sir John Chardin, relates, that, in the year 1676, when he was at Ispahan, in Persia, the mistress of the next house died; the moment she expired, all the family, about twenty-five or thirty persons, set up a loud cry that quite startled him. He says these cries were repeated at intervals for a long time together; they were continued during forty days. This custom led to the employment of hired mourners, who are referred to in several places in Scripture: see Jer. ix. 17, 18; 2 Chron. xxxv. 25; Job iii. 8; Eccl. xii. 5; Amos v. 16. From Matt. ix. 23, we learn that music was sometimes used. In Egypt,

the mourning women bring tambourines which they beat, crying, "Alas for him!" Others play on tabors and sing mournful songs.

The manner in which persons cut themselves and tore their hair, upon these occasions, is referred to Jer. xvi. 6; vii. 29, although it was forbidden in the law, Levit. xix. 28, Deut. xiv. 1.

Even in families where expensive preparations were not made, the people mourned greatly. This led to much vain ostentation of sorrow. Many of the Jews had come to Martha and Mary, to lament with and to comfort them, John xi. 19. This was after the funeral, and they followed Mary to the grave, thinking she was going to weep there. Thus many persons were present to witness the miracle of raising Lazarus from the dead. The widow of Nain also was accompanied by many friends, Luke vii. It is so now. Hartley describes the corpse as carried openly on a bier dressed with much care; thus probably the only son of the widow was carried forth, Luke vii. 12—15. The ceremonial of the Greek burial service closes with a parting kiss given to the body by the relatives present.

It is still customary among the eastern nations for relatives, particularly females, to go to the graves of their deceased friends, and to lament over them. Fountain, a missionary in the East Indies, says, "One morning I heard a great noise, and found a number of women and girls assembled to lament over the grave of a lad, who had been killed by a wild buffalo ten days before. The mother sat on the earth at one end of the grave, leaning upon it, exclaiming, 'O my child! O my child!' At the other end of the grave sat another female, expressing her grief in the like manner." Sitting is the usual posture of mourners in the east, Isa. iii. 26; Matt. xxvii. 61. They hang down their heads, as Lam. ii. 10. Le Bruyn, at Ramah, saw a number of women visit the burial place, and make a great lamentation, Jer. xxxi. 15.

The ancient customs of mourning may be noted from what Ezekiel was forbidden to do. He was not to cry, not to put off his head-dress, not to go barefoot, not to cover his mouth, or the lower part of his face; this latter is the binding up the lower jaw like that of a dead corpse; he was not to eat the bread of men—the feast usually prepared for a funeral, Ezek. xxiv. 17. The lamentations usual are alluded to Jer. xxii. 18.

The bodies of great people were embalmed, or wrapped up very carefully with gums and spices, before they were put into the tomb. Jacob was embalmed, Gen. 1. 3. The dead body was laid in nitre for thirty days, and afterwards forty days with spices and gums. This was done by physicians. Joseph of Arimathea brought a quantity of spices, and wrapped the body of Jesus in linen cloths, John xx. 39, 40. The two companies of women who went to the sepulchre on the morning when our Lord arose from the dead, had prepared spices for the same purpose, Luke xxiii. 56; Mark xvi. 1. This was the manner of the Jews to bury, John xix. 40. Lazarus also was bound in cloths, so that it was necessary to loose him, John xi. 44. Asa was "laid in the bed, which was filled with sweet odours and divers kinds of spices, prepared by the apothecaries' art," 2 Chron. xvi. 14.

Many dead bodies are still found in Egypt thus wrapped up, or embalmed. Countless myriads of these remain in the mummy pits and excavations. They are called mummies, and numbers of them have been brought to this country. Not more than two hundred years ago, the mummies were used in medicines! It should cause our solemn thoughts to look at one of the bodies thus preserved, so that even its features can be plainly distinguished; and to think it may, perhaps, be the body of one of those ancient Egyptians who lived when the Israelites were in Egypt, or the remains of one who was concerned in the invasions of Judea, or in trading with the Jews, or in some other of the events recorded in the Scriptures. It also shows how foolish such care and anxiety for the dead body are. After having been preserved at a great expense for many hundred, or even, perhaps, some thousand years, the body at last is brought to a distant land, shown for some time as a curiosity, and then suffered to moulder away. Thousands of these remains have been broken and mutilated for the sake of the ornaments sometimes found with them, while many are used for fuel, the gums and resinous substances with which they were embalmed making them useful to burn. Of how much greater consequence is it for every one to care for the soul! Many of the Egyptians had heard of the true God, and yet continued to worship idols; nay, even cats and monkeys, or leeks and onions! Let us also beware how we neglect the great salvation, which is offered to us.

Among the Jews, and some other eastern nations, it was customary to bury the dead bodies. Abraham and Sarah, and their descendants, were buried: a particular account is given of Abraham's purchasing a burial place for his family, Gen. xxiii. It was also the custom in the days of our Lord, as we find from the account of Lazarus, John xi. 38. The graves sometimes were dug in the earth, as that of Rachel, Gen. xxxv. 19. That spot is now marked by a small square building, not by a pillar. Buckingham describes the place as wild and solitary. Carne notices that the Mohammedan graves around it are very numerous. The Jews are not allowed to enter this tomb. In general, the places of interment were caves, or places cut in the rocks, as the tomb where our Lord was laid, Matt. xxvii.



TOMBS IN THE VALLEY OF JEHOSEPHAT.

60. Such tombs are now found in Judæa, Persia, and elsewhere. There are many in the rocks near Jerusalem: such was that prepared by Shebna, Isa. xxii. 16.

Coffins, or boxes to hold dead bodies, were not usual among the Jews. The body was wrapped in a cloth, and carried upon a bier to the tomb, as is described respecting the widow's son at Nain, so that he immediately sat up, when commanded by Christ, Luke vii. 14, 15. In those climates, when the body was not embalmed, it was buried very soon after death. See the account of Ananias and Sapphira, Acts v. 5—10. The embalmed bodies in Egypt

were usually put into a box of sycamore wood, generally painted yellow, with figures of other colours.

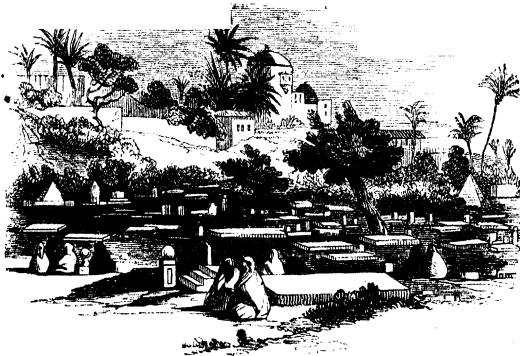
In the accounts of the funerals of the Jewish kings, we sometimes read of burnings. Several other nations commonly burned dead bodies; but this was not the usual practice among the Jews. In the burnings just mentioned, the clothes, armour, and other things belonging to the deceased were burned, as well as some parts of the inside of the bodies, which were removed to make room for the spices. At the death of Jehoram, 2 Chron. xxi. 19, the "people made no burning for him." He was a wicked king, and probably was accounted unworthy of such an honour. The bodies of Saul and his sons were burned: probably they were so mangled, or in such a state that they could not be embalmed. Amos vi. 10, mentions the burning of dead bodies; but that appears to have been in the time of pestilence, when it was impossible to attend to the usual rites of interment.

To be deprived of burial was thought to be a great dishonour and calamity: see Eccl. vi. 3. The casting forth of Jehoiakim's body, Jer. xxii. 19, is spoken of in this manner; and, in Psalm lxxix., the dead bodies of the Israelites having been left unburied, is mentioned as increasing the calamities of the nation. The bodies of criminals were cast out and stones heaped over them, as Achan, Josh. vii. 26; Absalom, 2 Sam. xviii. 17.

The ancients did not follow the unwholesome custom of burying their dead in the midst of towns and cities; they buried in gardens, as the tomb where our Lord was laid, John xix. 41, in fields, or in caves, mostly in unfrequented places. Many of the tombs were large, and contained several recesses, or small rooms, which sometimes afforded shelter to the weary traveller, or became lurking-places for robbers. The demoniac at Gadara, Mark v. 2, dwelt among the tombs. These buildings often covered a large space of ground. The tombs sometimes were attached to their houses, as that of Samuel, 1 Sam. xxv. 1; Joab, 1 Kings ii. 34. At a place on Lebanon, Jowett saw such a structure for the family of the host in a garden, like a small house without door or window, but usually they have the latter.

In Egypt, the tombs of the kings were very magnificent and beautiful. Belzoni, a few years since, by digging away some rubbish at the side of a hill, discovered a most remarkable tomb, containing a number of rooms and pas-

sages. The walls were sculptured and painted with beautiful figures. Among them were some which, from their countenances and dress, evidently represented Jews. From the hieroglyphic inscriptions and other circumstances, Belzoni had no doubt but that it was the tomb of Psammis, a king of Egypt, the son of Necho, 2 Chron. xxxv. 20; or that it was erected by Psammis for the remains of his father Necho, who conquered Judæa, in battle with whom Josiah



VIEW OF A BURYING-PLACE AT GAZA.

was slain. The sarcophagus, or coffin of alabaster, was brought to England, and is now in London; it is sculptured with several hundred figures.

Robinson describes Petra and its beautiful excavations and structures, remarking, that of those that now remain, most were for the dead.

At Rome, Naples, Thebes, and some other places, there are vast excavations underground, wherein dead bodies were interred. These are called catacombs, and the spaces and passages are so numerous and intricate, that strangers would be lost in them without guides. There are little recesses on the sides as described, Ezek. xxxii. 23, "in the sides of the pit." The mummy pits at Gournou have been described by several travellers. They are so intricate that it is dangerous to go far into them. The half-savage natives who inhabit the entrances, have broken up vast numbers of coffins, and destroyed the contents.

In some sepulchres, there were buildings on which much

expense was bestowed. To these our Lord alludes, when he speaks of the Pharisees as whited sepulchres, Matt. xxiii. 27. They were usually whitened every year, to warn passengers not to approach so as to be defiled. Sometimes titles or inscriptions were placed upon them: see 2 Kings xxiii. 17: while the graves of poorer people were without distinction; so that, as our Lord said, "men that walk over them are not aware of them," Luke xi. 44. The Jews erected sumptuous monuments for those whom they despised or neglected when alive, Luke xi. 48, which is too often the case amongst us. Shaw particularly notices the burying-grounds in the east, with places allotted to families, and grave-stones not unlike our own, but often ornamented and beautified



ROCK-TOMB IN THE SIDES OF THE VALLEY OF JEHOSEPHAT.

This represents a rock-tomb in the "sides" of the valley of Jehoshaphat. They usually have an ante or entrance room, with side chambers. Carne-says travellers often rest in them.

After the burial there was usually a feast: this probably is alluded to, 2 Sam. iii. 35; Jer. xvi. 7, 8; and Hosea ix. 4. It is the custom among many nations now, even among the Greenlanders; where the property left for a poor widow is often consumed in this manner. The feastings at funerals, so common in Ireland, and called wakes, are similar.

Mourning, as to apparel, 2 Sam. xiv. 2, was not a black

dress, as in Europe, or the wearing any particular colour, but was shown by ragged and neglected clothing; it did not last for so long a time as is customary amongst us.

It was usual to make elegies or mournful songs on persons of rank, particularly when there were any especial reasons for lamenting. Jeremiah wrote a book of Lamentations for Josiah, see 2 Chron. xxxv. 25, but it has not been preserved. The book of Lamentations at the end of the prophecy of Jeremiah, was written upon the destruction of Jerusalem. The lamentation, or elegy, composed by David on the death of Saul and Jonathan, is in 2 Sam. i. 17—27. But the Jews and patriarchs sorrowed not as those without hope. They believed in the RESURRECTION from the dead, as is plainly pointed out in Job xix. 25; Hosea xiii. 14; and many other passages. It is enough to refer to the words of our Lord, Luke xx. 37, 38, “Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.” And remember, that Christ is “risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive,” 1 Cor. xv. 20—22.

The reader is again intreated to examine such of the pages referred to as he does not distinctly recollect, and, by the Divine blessing, some benefit may be derived from these pages. In reading the Bible or any works relating to it, we must bear in mind that the Scriptures were written for our instruction: not as mere matters of history, but for the good of our souls. A blessing should always be sought upon our studies; above all, upon the study of the HOLY SCRIPTURES.

THE BIBLE.

Hast thou ever heard
Of such a book? The author, God himself;
The subject, God and man, salvation, life,
And death—eternal life, eternal death.
Dread words! whose meaning has no end, no bounds.
Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,

And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
This book, this holy book, on every line
Mark'd with the seal of high Divinity,
On every leaf bedew'd with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamp'd
From first to last, this ray of sacred light,
This lamp from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs, to hear, believe, and live;
And many to her voice gave ear, and read,
Believed, obey'd; and now, as the Amen,
True, faithful Witness swore, with snowy robes
And branchy palms, surround the fount of life,
And drink the streams of immortality,
For ever happy, and for ever young!

POLLOK'S Course of Time.



THE RITES AND WORSHIP OF THE JEWS.



ABEL OFFERING SACRIFICE.

CHAPTER I.

THE THREE DISPENSATIONS—THE MEANING AND ORIGIN OF SACRIFICES.

A RITE is a solemn outward act of worship. By WORSHIPING, is meant showing honour and respect; and by religious worship, is meant endeavouring to show honour and respect to the Almighty Being, to GOD, who made the earth and all things therein, and to whom man looks with the hope and desire that He will cause his never-dying soul to be happy for ever. The BIBLE is the word of God. It tells us about God. It tells us how God was worshipped in former times, and how he is to be worshipped now.

Three times, or periods, are particularly and separately mentioned in the Bible, called dispensations, in each of which it has been God's will that he should be worshipped

in a different manner, as to outward rites. The first is the patriarchal dispensation. This includes the period from the time when Adam and Eve left paradise, till the law was given from Mount Sinai. The history of the patriarchal dispensation is to be found in the chapters from the third of Genesis to the twentieth of Exodus. The second is the Mosaic or Levitical dispensation. The account of this occupies the rest of the Old Testament, and also includes the history of the Jews till the coming of Christ. The third is the Christian dispensation. The account of the beginning and early progress of this dispensation is given in the New Testament. It has continued till the present time; nor is there reason to suppose that there will be another dispensation, or another method of worship appointed, before Christ himself comes again to judge the world. With respect to these dispensations, it is plain that the wisdom of God directs the revelation of such truths, and the giving of such laws, as are best suited from time to time to answer his merciful designs.

Any one who has read the Bible must have remarked, that the principal RITE of Divine worship, under the first two dispensations, was that of sacrifice. Some animal, or some production of the earth, was offered to God upon an altar, by some person whose duty and office it especially was to make the offering. The first particular account recorded of an offering or sacrifice, is in Gen. iv. When the offering was only placed upon the altar it was called an *oblation*. In a *sacrifice*, properly so called, the thing offered was destroyed, or something done to it, so as quite to change its state. In every part of the Bible, we find frequent mention of the sacrifices, and of the rites and ceremonies with which they were offered. The book of Psalms, and the writings of the prophets abound with allusions to sacrifices, while the historical and narrative parts of Scripture relate instances of them; and the books of Moses contain full directions about the manner in which they were to be offered under the second, or Levitical dispensation. There are not such full particulars as to the sacrifices of the patriarchs; but enough is said concerning them in the book of Genesis, and in some other places, to give sufficient information both as to their origin and their object. They were memorials of the sin of our first parents, and of the way of mercy provided for Adam and Eve, and their descendants. It is probable that these sacrifices were whole

burnt-offerings, and that there seldom were any others till the giving of the law by Moses.

The sacrifices mentioned in the Bible were generally made by taking beasts or birds of some particular kinds, depriving them of life in a solemn manner, and then burning their bodies on a heap of earth or stones, called an altar. As the sacrifices are mentioned very often, and evidently were matters of great importance, we will here inquire what was meant by them, and what first gave rise to them. Without stating the different opinions which have been given upon the subject, that which appears the only correct one may at once be mentioned, and given in the words of a very able writer.* He says, "It requires but very little acquaintance with Scripture, to know that it everywhere teaches us that man, by disobedience, is fallen under the displeasure of his Maker; that to be reconciled to his favour, and restored so as to be able to obey him in a manner he would accept, a Redeemer was appointed; and that this Redeemer laid down his life to procure forgiveness and acceptance for repentant sinners. This surrender of life has been called, by the sacred writers, a sacrifice; and the end attained by it, expiation or atonement." From several texts, particularly Heb. x. 1, 12, and ix. 9—14, it appears that this sacrifice, or death of Christ, was the real or proper sacrifice to which the sacrifices directed by the law of Moses alluded, or of which they were, as it is called, types and shadows. Since this was so clearly the case as to all sacrifices under the second dispensation, we are warranted in believing the RITE to have been ordained by God also under the first or patriarchal dispensation, as a type of that ONE SACRIFICE which was alluded to, or pointed to by all the other sacrifices.

That sacrifices must have been first appointed by God's express command, appears from their nature and design, which has been just stated; and also from the distinct manner in which we read that God accepted them, when offered by Abel, Noah, and Abraham. In the book of Job, which probably contains the account of events that happened before the time of Abraham, we find that God expressly directed the friends of the patriarch to offer sacri-

Archbishop Magee. On a subject of this very great importance, it is necessary to refer to an authority which cannot easily or effectually be disputed, and that able writer will be generally admitted to have been such.

fices, that they might be forgiven, when God was displeased with them because they had not spoken of Him in a right manner, chap. xlii. 8.



HEATHENS OFFERING SACRIFICE.

The first mention of sacrifice in the Bible, is that of Abel, Gen. iv. 4; and the manner in which the history is related, implies that there was a stated time for the performance of this duty, and that it had been often observed before. We must therefore conclude that Adam offered sacrifices; and it is generally supposed that the skins of beasts, which were given to Adam and Eve for clothes, Gen. iii. 21, were the skins of beasts which had been slain for sacrifices.

As it is declared that the plan of redemption, by the death of the only and beloved Son of God, was determined from the beginning, we learn a very important lesson from this account of the origin of sacrifice, which is applicable to the sacrifices of the heathens, as well as to those of the Jews. For the apostles, in their discourses recorded in the Acts, did not reprove the heathens for offering sacrifice, the RITE which had been derived from the common parents of all mankind, but for offering sacrifice to men of like passions with themselves, or idols, "vanities," "gold, silver, and stone, graven by art and man's device," instead of "the

living God which fill the heaven, and earth, and the sea, and all things that are therein," Acts xiv. 15; xvii. 29.

The laying on of hands confessed sinfulness in the offerer, and desired that it might be transferred to the victim. The slaying of the animal that was sacrificed, gave an instance or example of that death which had been denounced as the consequence of man's disobedience. It exhibited an awful lesson of death, which is the wages of sin, and at the same time represented that death which was actually to be undergone by the Redeemer of mankind. Hereby were shown at once the two great events in the history of man, the FALL and the RECOVERY—the death denounced against sin, and the death appointed for that Holy One, who was to lay down his life to deliver man from the consequences of sin. Thus the appointment of the sacrifice of animals seems to have been a very significant RITE; it contained in effect all the main facts of religious knowledge. And to adopt this rite with sincere and pious feelings, implied a humble sense of the unworthiness of the person who made the offering; also it was a confession that the death inflicted on the victim was deserved by the sin that had proceeded from man's transgression; it also showed a full reliance upon the promises of deliverance made after the fall.

Doubtless some particulars of the death or sacrifice of Christ were made known from the time when the Redeemer was promised, Gen. iii. 15; but, as this is not expressly stated in the Bible, it is sufficient for us to understand, that the sacrifice of animals was enjoined as a mark, or proof, that the offerer believed in the promised redemption, or way of salvation, although without having a precise knowledge how it was to be accomplished.

We may now proceed to notice what is related as to the offering of Cain and Abel, Gen. iv.—why Abel's offering was accepted, and Cain's rejected. Abel, firmly relying on the promise of God, and obeying the Divine command, sacrificed some of his lambs or kids, which he had been taught was a RITE that expressed his faith in a promised Saviour. Cain, either cared not for this gracious promise, or was unwilling to adopt the method appointed for showing his belief of it. It is right to thank God for the daily mercies we receive. It is our duty and our privilege to bless God for our creation, preservation, and all the blessings of this life; but above all for his inestimable love in the redemption of the world by our Lord Jesus Christ; for

the means of grace, and for the hope of glory. And when we think that general thankfulness is enough, or that our good actions are such as will procure for us forgiveness of our bad acts, we are very like Cain, when he thought that the fruits he had raised were a sufficient sacrifice and offering to God.

Here the account of the meaning and of the origin of sacrifices may be closed. It is a most important subject; for all religious *worship* is, and ever has been founded on that all-important truth which is pointed out by it, the necessity of an atonement by Him who is the Great Offering. These particulars were necessary, to show the reason for the religious observances described in the following pages.

THE GREAT OFFERING.

Heb. ix.

With blood—but not his own—the awful sign
 At once of sin's desert and guilt's remission,
 The Jew besought the clemency Divine,
 The hope of mercy blending with contrition.
 Sin must have death: its holy requisition
 The law may not relax. The opening tomb
 Expects its prey: mere respite, life's condition;
 Nor can the body shun its penal doom.
 Yet there is mercy, wherefore else delay
 To punish? Why the victim and the rite?
 But can the type and symbol take away
 The guilt, and for a broken law requite?
 The cross unfolds the mystery. Jesus died:
 The sinner lives: the law is satisfied!

With blood—but not his own—the Jew drew near
 The mercy-seat, and Heaven received his prayer;
 Yet still his hope was dimm'd by doubt and fear:
 "If thou shouldst mark transgression, who might dare
 To stand before thee?" Mercy loves to spare
 And pardon; but stern Justice has a voice
 And cries, "Our God is holy, nor can bear
 Uncleaness in the people of his choice."
 But now one offering, ne'er to be renew'd,
 Hath made our peace for ever. This now gives
 Free access to the throne of heavenly grace.
 No more base fear and dark disquietude.
 He who was slain—the accepted Victim—lives,
 And intercedes before the Father's face.

CONDER.



ABRAHAM'S SACRIFICE.

CHAPTER II.

SACRIFICES UNDER THE PATRIARCHAL DISPENSATION—
ES FOR SACRIFICES.

THE sacrifices mentioned under the patriarchal dispensation are, the whole burnt-offering, the thank-offering, and the sacrifice by which covenants were confirmed. An instance of one of each of these will be found, on referring to Gen. viii. 20; xxxi. 54; xv. 9—17. By the account respecting the sacrifices of Cain and Abel, the latter being accepted, while the former was rejected, we must infer that laws or rules had been given respecting such sacrifices, the want of the due observance of which caused the offering of Cain to be refused. But few or no particulars are given, of the ceremonies with which these sacrifices were offered. For the burnt-offering, the patriarchs raised an altar, or heap of stones or earth, on which wood was piled, Gen. xxii. 9. The animal being killed, probably its skin was taken off, the carcass laid upon the wood, and a fire kindled, by which the animal was consumed. Or the animal, if a lamb, may have been bound, laid upon the wood, and

then killed. In the thank-offering, a part only of the offering would be consumed, the rest was eaten by those present, as when Jacob and Laban covenanted together and were reconciled, Gen. xxxi. We read in the margin of ver. 54, that they killed beasts and ate bread together; thus their meal doubtless was a feast upon a sacrifice. The heap of stones then raised to commemorate the event might serve as an altar. The offering upon the confirmation of a covenant is described more fully in Gen. xv. 9, 10. A heifer and a ram were divided, and the pieces laid apart, but opposite to each other. A similar sacrifice is mentioned Jer. xxxiv. 18, 19. In that case, the parties who covenanted, or agreed together, passed between the pieces of the sacrifice. By this ceremony was denoted, that if either of them broke the covenant, they might expect in like manner to be cut asunder by Divine justice. Such appears to have been the view taken by the Jews, and by the heathens among whom this sort of sacrifice was common. And in the account of Abraham's sacrifice, ver. 17, we find that a "smoking furnace and a lamp of fire" passed between the divided carcasses, as a testimony that the Lord accepted the sacrifice, and confirmed the covenant. It is very probable that, in this instance and in some others, the offerings were consumed by fire from heaven, as a token that they were accepted; though that such was not usually the case, appears from Abraham's carrying fire with him, when preparing to sacrifice his son. In the offering described Gen. xv. 9, each sort of animal is mentioned that was afterwards directed by the law of Moses to be used in sacrifices, Levit. i. 3, 10, 14.

The distinction between clean and unclean beasts before the flood, see Gen. vii. 2, has been noticed as a proof that a revelation had been made respecting an appointed public worship, which is confirmed by the account of Noah sacrificing immediately after the flood, without any new direction: see Gen. viii. 20. The statement that Abraham kept the charge, commandments, statutes, and laws of the Lord, Gen. xxvi. 5, may also have reference to this subject, for the word rendered "statutes," afterwards is applied to the rules, decrees, and ordinances about God's worship. Although there is not a particular account of any ceremonies with which the patriarchs accompanied these offerings, it is very plain that they were seasons for prayer and thanksgiving. And if, as already noticed, there is reason

to believe that the patriarchs had some idea of the nature of the Great Atonement prefigured by these actions, we cannot doubt but that they called upon the name of the Lord with a lively faith, upon these occasions, looking for the promised Saviour, and for the better country, the heavenly inheritance God had prepared for them.

A very minute and particular account is given in Leviticus, of the rites and ceremonies with which the sacrifices were offered under the second or Mosaic dispensation. These will be noticed when we describe the tabernacle and temple services; hitherto we have spoken of the nature and design of the sacrifices. We have seen that they distinctly had reference to the promised Saviour, and thus the first two dispensations had the very same object in view as the third; all true religion has been *the very same*, in its object and leading principles, from the time when our first parents were sent out from Eden, to the present day. It is necessary to state this great truth clearly, that it may not be supposed there has been any change in true religion. In fact, there cannot have been any such thing as a *new true religion*. The promise directly after the fall, declared the Messiah, who was to destroy the power of Satan, Gen. iii. 15. The Lord Jesus Christ was the Saviour promised from the beginning; he is expressly called, "The Lamb slain from the foundation of the world," Rev. xiii. 8; 1 Pet. i. 19, 20. Believers were chosen in him before the foundation of the world, Eph. i. 4. Jesus Christ is "the same yesterday, and to-day, and for ever," Heb. xiii. 8; "the First and the Last," Rev. i. 17. The heathen used to choose new gods for themselves, and they do so at the present day; but the patriarch, the ancient Jew, and the Christian of every age, have had but one common religion, although in the rites and ceremonies they have been permitted, and even directed, to differ from each other.

Thus the bloody sacrifices, that is, offerings in which there was the shedding of blood, were made for acknowledgments of guilt; and presented evidence of belief in the pardon of sin, through a great Atonement, or Sacrifice, of which these were emblems or types. Among the Israelites, only what were called clean beasts or birds were offered: among the heathen, other animals were also sacrificed, even those which the Israelites were especially directed to consider abominations, defiling whatever they touched.

The bloodless sacrifices, or MEAT-OFFERINGS, were solely

from the fruits of the earth. Here it will be well to remark, that the word "meat," as used in the English Bible, almost always means food in general, or anything that is to be eaten, not as we now often understand it, only animal food or flesh-meat. These meat-offerings were sometimes wholly consumed upon the altar; then they were also reckoned as burnt-offerings.

DRINK-OFFERINGS were of wine, and only used with other sacrifices, part being poured over the victim or any other substance which was offered.

Those offerings which were not wholly burned, are to be considered as expressing thankfulness to God for mercies, rather than to represent or typify the Saviour, the great sin-offering for the sins of the world; and further details respecting them need not be entered into in this place.

Thus the sacrifices, instituted from the fall of man, were intended continually to represent the Saviour as the Great Atonement for Sin, and the Way of salvation, before he came upon earth. Since his death the sacrifices have been done away, as is clearly stated in the Epistle to the Hebrews. The record of Christ, given in the New Testament, is so full and clear, that we do not need to have emblematical representations continually presented now, to remind us of his sufferings, their design, and of what they have accomplished. The spiritual sacrifice of prayers and praises, are what we are directed to offer under the Christian dispensation. But it would be wrong to suppose that this SPIRITUAL WORSHIP was less necessary, or less in use, under the patriarchal and Mosaic dispensations, than it is now. The sacrifices offered by the friends of Job, were to be accompanied by the prayers of the patriarchs for them, Job xlii. 8—10. Divine worship always has been the same in these respects; it includes prayer for mercies needed, praise for mercies received.

As every action of our lives calls for prayer and praise, so there is no place in which this spiritual worship may not be offered up. The apostle desired that men should pray everywhere, 1 Tim. ii. 8. Solomon, even when dedicating the temple as a special house of prayer for Israel, spoke of their praying elsewhere, 1 Kings viii. 38, 47, 48. Malachi (i. 11) speaks of incense, as a figurative expression for prayer, being offered in every place. Manasseh prayed in his dungeon, 2 Chron. xxxiii. 12; and Jeremiah also, Lam. iii. 55, 56; Jonah ii. 1, in the whale's belly; the

penitent thief upon the cross, Luke xxiii. 42; Paul and the Syrian Christians on the sea-shore, Acts xx. 36. And as to praises, we find that Paul and Silas, at midnight, prayed and sang praises to God, not only in the inner prison, but with their feet fast in the stocks, Acts xvi. 24, 25. The example of Nehemiah must not be forgotten; he prayed while waiting upon the king of Persia at dinner, and his prayer was heard and answered, Neh. ii. 4.

There are many other instances found in the Bible, but these are enough, especially when we refer to the example of our blessed Lord himself, who, though he often went up to the temple, yet still more frequently—

“Cold mountains and the midnight air
Witness'd the fervour of his prayer.”

Nathanael seems to have found a place under a fig-tree, John i. 48, where no one could behold him but that Eye which sees all things.



A JEW AT PRAYER ON THE HOUSE TOP.

As to places for prayer in ancient times, Daniel (vi. 10,) prayed in his chamber, having the windows open towards Jerusalem. The disciples, after our Lord's ascension, resorted to an upper room, where they continued in prayer and supplication, Acts i. 13, 14. Peter prayed on the house top, Acts x. 9. There were buildings for prayer,

which will be noticed hereafter. It is clearly shown in the Bible, that, from the beginning, places have been appropriated or set apart for solemn public, as well as for private prayer and other worship. The patriarchs, after the flood, placed altars for offerings upon mountains and in groves, and worshipped by their altars; and we may conclude that the same was done by those who lived before the flood. Noah built an altar to the Lord, Gen. viii. 20. Abraham built altars wherever he pitched his tent for any length of time, Gen. xii. 8; xiii. 4; xxi. 33. He planted a grove in Beersheba, and there called upon the name of the Lord. From the manner in which the offering of Isaac was directed, Gen. xxii. 2, it appears, that then, as afterwards, mountains were sometimes resorted to for worship. Jacob called a place by the name of Bethel, or God's house, where he vowed to give to the Lord the tenth of the substance he might acquire, Gen. xxviii. 22; and xxxv. 1, afterwards, when he had forgotten or neglected to do as he vowed, the Lord reminded him of his engagement, and directed him to go to Bethel, to dwell there, and to make an altar there. These places were in reality similar to the houses of God, as the buildings for Divine worship, under the other dispensations, have been called.

It is evident, that the seclusion of a mountain or a grove is favourable for calling off the thoughts from the world and worldly objects, which is so necessary when man communes with his Maker; but the depraved heart of man, under the influence of Satan, continually perverts for evil that which has originally been directed for good. Even the idolatrous and heathen sacrifices were founded upon the great principle for religious worship, impressed on the mind of man, and declared by the apostle Paul, "that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us," Acts xvii. 27; but wicked and abominable ceremonies were connected with many of these rites, and the concealment afforded by a thick grove was favourable for the proceedings of those who changed the truth of God into a lie. We therefore find, that in the second dispensation, when God appointed a house or building for the ceremonial worship he then instituted, it was to be in the most public, open, and crowded place of resort. From that time, the groves were strictly forbidden to be used as places for religious worship, and the Israelites were ordered to destroy them, Exod. xxxiv. 13;

Deut. xii. 3. It has been said, that God would have no groves or thickets about his altar, that there might be no room for suspicion that anything improper was transacted there. Every part of the Divine worship was publicly performed. And repeatedly, when mention is made of idolatrous practices, or the removal of idolatrous abominations, we find they were connected with groves. Thus, Gideon cut down a grove that was by the altar of Baal, Judg. vi. 25. Asa, Hezekiah, and Josiah also cut down the groves, and Ahab's making a grove is connected with his doing more to provoke the Lord God than all the kings of Israel that were before him, 2 Kings xviii. 4; xxiii. 14; 2 Chron. xiv. 3. There are other passages, both in the history of the kings and in the prophets, which speak of the groves. In some places the word may mean the images of some of the false gods or goddesses; but as these were usually worshipped in groves, the distinction need not be gone into. We learn from hence how expressly the Israelites were commanded to avoid whatever had become an occasion of evil, although at first it might have been connected with what was good.

The heathen temples were often surrounded by these thick groves. At Daphne, near to Antioch, in Syria, was a magnificent temple in honour of Apollo. The temple and the adjacent buildings were enveloped in a wood of laurels and cypresses, which formed a thick ever-verdant grove, impenetrable to the rays of the sun, and covering an extent of ten miles in circumference. Herodotus describes the temple of Mercury, at Bubastis, in Egypt, as surrounded by a grove of large trees, the tops "reaching up to heaven."

The Jewish altars, under the second dispensation, sometimes were set up on hills and high places, but there were altars erected to the Lord in other spots than that especially appointed for the tabernacle and temple. We find Elijah, in 1 Kings xvii. 30, repairing the altar of the Lord in Mount Carmel, when he had that memorable trial with the priests of Baal, which clearly showed the Israelites the difference between an idol and the most high God. This altar, it is supposed, had been erected in the time of the Judges; and it is remarkable, that two Roman historians mention that Vespasian, the Roman emperor, went to an altar on Mount Carmel, venerable for its antiquity, where there was neither temple nor statue. At that time, the

altar was used by a heathen priest; but it probably was on the same spot as the one repaired by Elijah; perhaps the same pile of stones; and the remembrance of the wondrous manifestations made at that time, had prevented the erection of an idol near it.

It was unlawful to offer sacrifices in high places, after God fixed upon a place for his worship, Deut. xii. 2—15. The persisting in so doing is mentioned among the sins of the people, 2 Kings xv. 35; though, before that time, there are repeated instances of the prophets and other good men offering sacrifice in high places and elsewhere. Thus Saul found Samuel going up to the high place of the city where he dwelt, 1 Sam. ix. 14. The tabernacle itself was removed to the high place which was in Gibeon, 1 Chron. xxi. 29. It is explained, however, that David's offering sacrifice at the threshing-floor of Ornan, was in consequence of the pressure of the danger not allowing him to repair to Gibeon; and also because the Lord answered him there, and expressly commanded him to erect an altar in that place, 1 Chron. xxi. 18, 28—30. The sacrifice of Elijah at Carmel is sufficiently accounted for from the pressing circumstances of the case. After the temple had been erected, there are repeated instances of the kings and people, both of Israel and Judah, engaging in idolatrous worship, for which (1 Kings xiv. 23) they built high places; these probably were lofty buildings, rather than erections upon hills, though we read, 2 Chron. xxi. 11, of Jehoram making high places in the mountains of Judah.

It has been stated, that the law given by Moses forbade the offering sacrifices in any other places but the temple. In the history of Asa, his allowing the high places to remain is blamed, 2 Chron. xv. 17, though there is no reason to suppose he sanctioned idolatry. But there was no law against the use of high places for prayer and spiritual worship. Again let it be observed, that before the temple was erected, and the place the Lord should choose, Josh. ix. 27, finally pointed out, there are many instances of sacrifices being offered and accepted, in other places besides the tabernacle: thus Gideon and Manoah, Judg. vi. 26, and xiii. 19; and Samuel went to Bethlehem to sacrifice, when he anointed David, 1 Sam. xvi. 5. But when Jeroboam revolted from Rehoboam, and began rites of worship which soon became wholly idolatrous, if they were not so at the very first, he made a house of high places, 1 Kings xii. 31,

and his doing so is blamed. The temple had then been built.

Here may be mentioned, that the stupendous pile, called Stonehenge, in Wiltshire, is thought to have been one of these "high places," where lofty piles of stones were erected for the purposes of sacrifice. Such erections, doubtless, have been in use from the days of the patriarchs. The altar erected by Moses under Mount Sinai, with the twelve pillars, according to the number of the tribes of Israel, Exod. xxiv. 4, would be like one of the erections which are called cromlechs, or stone circles, by antiquaries, as to general resemblance, but the purposes for which it was designed were very different. That altar was for burnt-offerings to the Lord Jehovah, and may be considered as uniting the patriarchal sacrifices with those of the second dispensation just then about to be established, and the pillars were in remembrance of the twelve tribes; but there is no doubt that the heathen cromlechs were dedicated to the worship of Baal, or of the serpent, which, in fact, was the worship of Satan !



STONEHENGE.

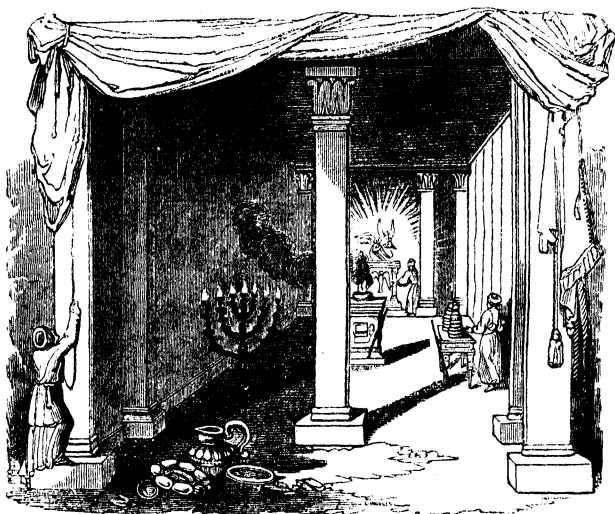
CHAPTER III.

THE JEWISH NATION—ITS RITUAL AND WORSHIP.

THE state of the world at the close of the patriarchal dispensation had become very awful. Idolatry prevailed in almost every part, and among every people, excepting the family of Abraham. The Egyptians were the wisest and most celebrated nation, the Assyrians the first powerful empire, the Canaanites the most warlike nation, and the Phœnicians more engaged in commerce and foreign trade than any other people: but all these were corrupted by absurd and impious idolatries. In mercy to mankind, God at this period selected the family of Abraham, and caused it to multiply into a nation, among whom the worship of the true God should be preserved; whose history should exhibit an example of the Divine Providence continually superintending their conduct; and through whom the blessed tidings of the promised Saviour should be made known to all the earth, Gen. xii. 1—3. For this people, so chosen, a code of laws was prepared, which in every part had reference to the only and true God, who made himself known to them as JEHOVAH! a name signifying self-existence, eternity, and almighty power.

The tabernacle first, and afterwards the temple, were emblematical parts of this peculiar system. That building was not to be deemed a dwelling-place for an earthly monarch, but as a royal mansion, erected for their God and King, in which he was considered to take up his abode, as a supreme and almighty Governor among his subjects. To this place the people might always have recourse, to receive his commands, to offer their petitions, and to learn his will, while peculiar manifestations of his august presence were visibly made there. The sanctuary was, in consequence, splendidly furnished, and a numerous retinue of servants and ministers were always in attendance. Hence many of the peculiar rites and ceremonies under the Jewish dispensation; and the express directions that the ritual worship of the Jewish church should be offered nowhere but at the holy place. We must not, however, for a moment suppose, that the High

and Lofty One, who inhabiteth all space, dwelt really, or, as it is expressed, *bodily*, in this habitation, Acts vii. 48, xvii. 24; though it is true, he there gave a more visible manifestation of his presence than is now exhibited on earth.



INTERIOR OF THE TABERNACLE, THE VEIL BETWEEN THE HOLY PLACES REMOVED.

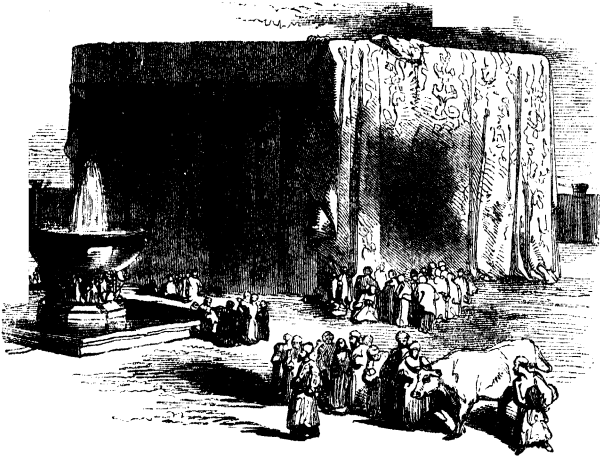
In the tabernacle and the temple, a part of the sacred building was partitioned off. In this inner place was seen a bright shining cloud, which the Jews called the *shekinah*, the symbol of Divine presence. It appeared as if resting between two figures, or angelic representations, called cherubim, upon the top of an ark or chest, called the mercy-seat, Exod. xl. 34—38, and 2 Chron. vii. 1, 2, and at times it filled all the sanctuary. These holy places and their furniture were figurative representations of heaven, of Christ, and of the worship of the church; the believing Israelites were thus reminded continually of the peculiar dispensation under which they lived, having the presence of their Lord and God among them, in a symbolical representation, in a manner very different from what was the case with any other nation. Some writers have said, that many parts of the Jewish rites and ceremonies, and even

the form of the tabernacle, were copied from similar things among the Egyptians. But Witsius has fully shown, that not the least reliance can be placed on any statements of this kind; and that the Jewish ritual, with all its ceremonies, and restraints as to food, was very strongly contrasted to the gross inventions of idolatry. It more opposed heathenism, and marked the peculiar state of the Jewish people more decidedly, than the simple and purely spiritual worship, which was also taught them, would alone have done. Thus Josephus says, that all their actions and studies, and all their words, according to the law of Moses, taught the Jews religious or pious feelings towards God; for He had left nothing of this nature undetermined. It is impossible here to go at any great length into this subject; and the English reader may refer to Lowman and Dean Graves; they say quite enough to silence the cavils of those who think that the Jewish ritual, so expressly directed by the holy Lord God, could in any respect be derived from the vile human inventions of idolatry, though these in many cases were imitations of parts of the patriarchal and Mosaic institutions.

Here then we arrive at the conclusion, that the Jewish WORSHIP was two-fold.

1. There was a *ritual worship*, in which they recognised God's peculiar dealings with them as a nation, and by a number of rites and ceremonies, testified their sense of his favours: while these rites continually pointed the attention of the worshipper to the promises of that great Saviour who should come among them at the appointed time. This was the *tabernacle*, or *temple worship*, with the sacrifices and offerings; and every ceremony connected therewith gave some useful instruction, or would help to guard against idolatry, while it prepared for the more perfect and spiritual state of religion under the Messiah.

2. There was a *personal, family, and congregational spiritual worship*, in which the believer, both in private and public, offered prayer and praise. The synagogue worship belonged to this class: it resembled the worship of the Christian dispensation, which spiritual worship has continued, while the temple worship, with its ceremonies and offerings, have been done away by the coming of Christ; that is, by the fulfilment, or coming to pass of the events those ceremonies represented or shadowed forth.



THE TABERNACLE, WITH ITS COVERING.

CHAPTER IV

THE TABERNACLE, AND THE ARTICLES THEREIN.

THE tabernacle was the only place where *the public ritual* of Jewish national worship was to be celebrated. The directions how it was to be constructed were given by the Lord to Moses, Exod. xxvi. This place is mentioned under different names in the Old Testament. It is called a tent, a habitation, a sanctuary, a house, the dwelling-place of Jehovah's glory, Jehovah's tent, and the tent of the congregation, and sometimes the palace, although these names are not always preserved distinctly in our English version. There was another tabernacle erected a short time before, see Exod. xxxiii. 7, called the tabernacle of the congregation, probably a large tent, where Moses transacted public business.

The engraving shows the appearance of THE TABERNACLE, as it may properly be called, which it will be seen was a movable place of worship, that could be taken to pieces, and carried from place to place. The reader will find an

account of the tabernacle, and the articles it contained, in Exodus xx. to xxx. and xxxvi. to xl.

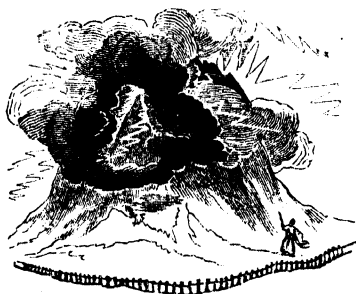
The outer inclosure was the court of the tabernacle, about 150 feet long and 75 feet broad. This was surrounded on all sides with linen curtains, hanging from silver rods, which extended from one column to another. On the east and west sides were ten columns, twenty on the north, and as many on the south. These columns were of shittim wood, a sort of acacia; or some think it was cedar. Each post was fixed in a socket, or large piece of brass. Near the top of the columns silver hooks were fixed, on which the curtain rods rested. The entrance was on the east. A curtain, or piece of tapestry, richly wrought with blue purple and scarlet, hung on the four middle columns of that side, which was drawn up, and thus left three entrances adjoining each other.



PUTTING UP OF THE TABERNACLE.

The tabernacle or tent was placed about the middle of the western side of the court. It was an oblong square, about 54 feet long from west to east, and 18 feet from north to south. The walls or sides were formed of forty-eight wooden planks of shittim wood, each rather more than two feet and a half broad, and 18 feet long. Twenty of these boards formed the north side; as many were used

for the south; and six on the west; an additional board being placed at each western corner. The planks were covered with plates of gold, their ends were fixed by mortises and tenons, in blocks of silver, weighing about one hundred pounds weight, two to each board; bars covered with gold extended along each side, to unite the whole firmly together. The eastern end was left for the entrance, and was closed by a curtain of worked linen cloth, hanging from silver rods, which rested upon five columns covered with gold. The roof, some think, was a frame of wood resting upon the upright planks, and over this were four coverings of different materials made up in several curtains, joined together by loops and couplings. Others consider that the coverings formed the only roofing. The undermost was of fine twined linen: it hung down to about two feet from the earth, and had figures of the cherubim wrought upon it with blue, purple, and scarlet. The next covering was of goat's hair, woven into a sort of cloth; the third was a covering of rams' skins dyed red; the fourth, of what is called in our translation badgers' skins; but what animal is meant is not certain. The three outer coverings reached to the ground. The tabernacle was divided into two unequal parts; the first occupied about two-thirds of the length, or nearly 35 feet. This was called the Holy Place, or the First Tabernacle, Heb. ix. 2. The inner apartment was only half the length; it was separated from the outer by a wrought curtain or veil, and was called the Most Holy Place. The height of each apartment was the length of the planks, or 18 feet.



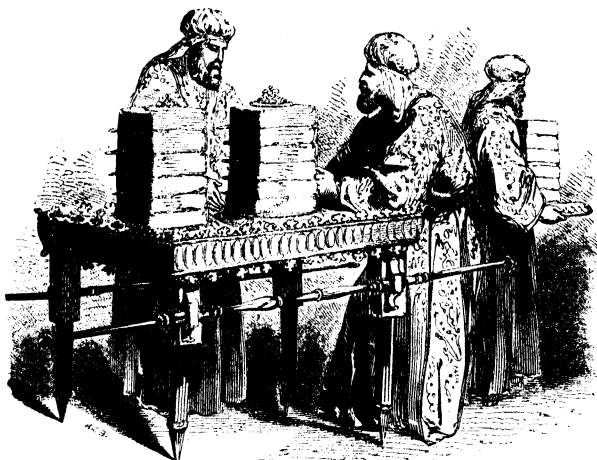


TABLE OF SHEWBREAD.

CHAPTER V.

THE FURNITURE AND UTENSILS OF THE TABERNACLE.

ABOUT the middle of the outer court was the altar^r for burnt-offerings. It was a sort of coffer or chest, made of shittim wood, nearly five feet and a half in height, and nine feet in length and breadth. It rested on four short feet of brass, which were hollow, and through which the blood of the victim flowed out. The sides were covered with brass; the inner space, it is supposed, was filled with earth, on which the fire was kindled upon a grate of brass; see *Exod. xxxviii. 1—7*. The four corners of the altar projected upwards, so as to resemble horns, *1 Kings ii. 28*; *Psa. cxviii. 27*. To these the victims were bound; and criminals, as in the cases of Joab and Adonijah, caught hold of them. These horns, however, were not considered as protecting a heinous criminal. At the four corners were rings, through which were put the poles used for carrying the altar. On the south side was an ascent to the altar, *Lev. ix. 22*, made of earth heaped up.

There were various articles for the use of the altar, as

pots or urns to take away the ashes, shovels, basins, flesh-hooks and fire-pans: all these were made of brass; see Exod. xxxviii. 1—7. The fire upon this altar was miraculously kindled, and was kept perpetually burning, Lev. ix. 24; vi. 12, 13. This fire is considered to have been emblematical of the wrath of God against sin, Heb. xii. 29; Isa. xxxiii. 14. The Spirit of God also is compared to fire, Matt. iii. 11; Isa. iv. 4; and his influences are a sacred fire that never goes out. The Divine word and ordinances also are likened to fire, Jer. xxiii. 29; and we read of fiery trials and afflictions, 1 Pet. iv. 12.

Between the altar and the tabernacle was placed a laver, or large basin, with an ornamented stand or foot, in which the priests washed their hands and feet, when about to perform their duties. It was made of brass, of the looking-glasses of the women who assembled at the door of the tabernacle, Exod. xxxviii. 8. This description has puzzled many modern readers; but it means that the laver was formed of the brazen mirrors used by the women. At that time glass was not in use, and it would not be suitable for making such a large basin. And in ancient times the women had small plates, or flat pieces of metal, very highly polished, which showed the face nearly as well as our present looking-glasses. These they usually carried about with them. The Greek version adds, that the women here mentioned were fasting at the doors of the tabernacle, on the day when it was first set up. *

The tabernacle had no windows, but there was a large candlestick or candelabra, represented in the view of the interior of the tabernacle, page 173, the main pillar of which was five feet high, according to Jewish writers. It had six branches; and at the end of each, and at the top of the main stem, was a lamp. All the seven lights were kept constantly burning in the night; but, according to Josephus, only three in the daytime; and, from Exod. xxx. 8, it appears that a part, if not the whole, were lighted in the evening. In the morning, a priest put the lamps in order, with the gold snuffers made for that purpose, and removed the snuff and dregs in a golden vessel. He then filled the lamps with the purest olive oil, such as ran easily from the fruit when bruised, without being pressed. The candlestick, with the articles belonging to it, weighed a talent, or 125 pounds, and was made of pure gold, very beautifully wrought with buds and flowers, and various ornaments.

In the holy place, also, was a table of shittim wood, about three feet and a half in length, 20 inches broad, and 30 in height, covered with plates of gold, and ornamented with a border of wrought gold. There was an ornamented cornice or border round about, to keep the frame-work steady; also golden rings for the staves to carry it. Upon this table were placed twelve unleavened loaves, each containing about ten pints of fine flour, which were changed for fresh loaves every week. These loaves, called the shewbread, were arranged in two piles, sprinkled with frankincense and salt. The name given in the original, literally means "bread of the face," because it was placed before the face or presence of Jehovah. Also, it is called the bread arranged in order, and the perpetual bread; see Lev. xxiv. 6, 7; 1 Chron. xxiii. 29. Wine was placed upon the table in bowls or cups called vials; and there were dishes, and spoons, and covers, all of gold.

A small altar for incense was placed near the veil which divided the apartments. This was made of shittim wood, 21 inches in length and breadth, and three feet and a half in height. It was ornamented and plated with gold; hence it was called the golden altar, to distinguish it from the brazen altar in the outer court. It had an ornamented border, and rings for the staves by which it was carried. On this altar incense was burned every morning and evening. The incense was a compound of drugs, mentioned Exod. xxx. 34—38, and when burned, made a sweet perfume. No other perfume might be used in the sanctuary, nor was this composition to be used for any common purposes. The incense was typical of Christ's intercession, and of prayer: thus the golden altar was a type of Christ in regard to his intercession, see Rev. viii. 3; as the altar of burnt-offering was a type of Christ in regard to the other part of his priestly office, his oblation or satisfaction.

The inner apartment, called the Holy of Holies, did not contain many articles. There was deposited the ark of the covenant, a chest of shittim wood, rather more than 30 inches in breadth, the same in depth, and three feet and a half in length. It was covered with the purest gold, with an ornamented border on the top; on each side were two gold rings for the staves by which it was carried, and which remained in them. The ends of these staves were drawn out so far as to touch the veil which separated the apartments. The lid of the ark was of pure gold, ornamented with

two figures of cherubim, so placed that their faces turned towards each other, and leaned downwards to the ark. Their form cannot now be ascertained, but it is supposed to have been something like the representation here given. The wings were spread to form a sort of seat, hence the lid was called the mercy-seat, and might be considered as a throne, on which the Shekinah, or Divine presence, rested,



THE ARK OF THE COVENANT—AARON'S ROD BUDDING.

while the ark itself formed, as it were, the footstool. There was nothing in the ark but the tables of stone on which the ten commandments were engraven. By the ark stood a vase of gold, which contained some manna, also the rod of Aaron which budded, and a copy of the books of Moses containing the law. Or, the manna and the rod may have been in the ark when placed by Moses in the tabernacle; but these articles do not appear to have been therein when it was placed in the temple. Perhaps they had been taken away while the ark was in the hands of the Philistines, or at some other time during the period of confusion and disorder recorded in the books of Judges and 1 Samuel. Either of these views explains the apparent difference between Heb. ix. 4, and 2 Chron. v. 10.

Thus the tabernacle gave the idea of a noble residence, and the various articles in it may be considered as the requisite articles of furniture; and the whole was intended to

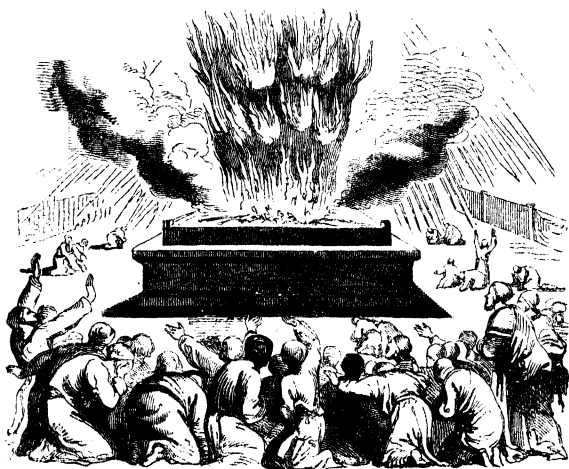
convey to the nation the idea of their Ruler residing continually among them. But these were only the examples and shadows of heavenly things, and the sight of them profited not, unless the beholder looked beyond them, considering what they signified. They are expressly spoken of as being "the patterns of things in the heavens," Heb. ix. 23: each article has been considered as having reference to some spiritual object; but too many fanciful applications have been made; the minute discussion of the subject of scriptural types requires much sobriety of judgment. Mather, Worden, and M'Laurin have written expressly on these subjects.

The materials for this tabernacle and its contents were provided by the people, who offered according to their respective abilities, and worked for it in various ways. So ready were they on this occasion, that Moses found it necessary to give public notice that enough was provided, and that no more articles should be brought, Exod. xxxvi. 6. The extent of these offerings will appear, when it is stated, that learned men compute that the value of the metals alone, the weight of which is recorded Exod. xxxviii. 24—29, would amount to more than £240,000 of our money. The articles given by the Egyptians to the Israelites when leaving their land, and those taken from the Amalekites, probably supplied a large portion of these offerings. The readiness of the Israelites shows, that when God the Holy Spirit puts his grace into the heart, the hands will be diligently employed in the Divine service. The chief directors of the work were Bezaleel of the tribe of Judah, and Aholiab of the tribe of Dan. It is expressly said, that they were Divinely instructed for this purpose, Exod. xxxv. 31—35. Thus, when God requires any particular services to be done, he will find out or make persons fit and able to perform them. And the women, who spun the goat's hair for this work, are said to be wise-hearted, as well as the skilful jewellers and goldsmiths who executed the most difficult articles. Surely this is encouragement for all to unite in the work of God, believing that a man is accepted therein according to the ability he may possess.

A particular account of the setting up and consecrating the tabernacle is given in Exod. xl. There we read, ver. 34, that the glory of the Lord filled the tabernacle. This was the Shekinah, or manifestation of the Divine presence,

so called from a Hebrew word, which signifies to inhabit or dwell. God had directed that the tabernacle or sanctuary should be made, that he might dwell among the people, *Exod. xxv. 8*. From various passages in Scripture, the Shekinah appears to have been as Josephus describes it, the visible form of a flame, most likely very shining and glorious. Whether or not it was constantly visible in the tabernacle and temple, there is no distinct account; but its entrance into the temple is expressly stated *1 Kings viii. 10, 11*, and its departure seems to be spoken of in *Ezek. x. 18*, and *xi. 23*. The Jewish writers relate, that it never appeared in the second temple. Its absence from that temple, where the Son of God himself appeared in human flesh, is a proof that the Shekinah was a figurative or prophetical representation, that the promised Messiah should appear in due time. "The Word was made flesh, and dwelt" (tabernacled, or shekinised,) "among us," *John i. 14*. This was expressly prophesied, *Mal. iii. 1*; *Hag. ii. 7*.

Another manifestation of the Divine acceptance of their service and offerings was the descent of fire. Thus, when



DESCENT OF FIRE ON THE ALTAR.

Moses and Aaron offered the sin-offerings, "there came out fire from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people

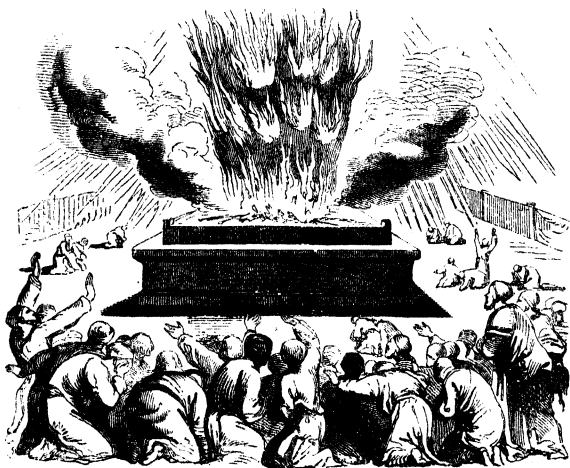
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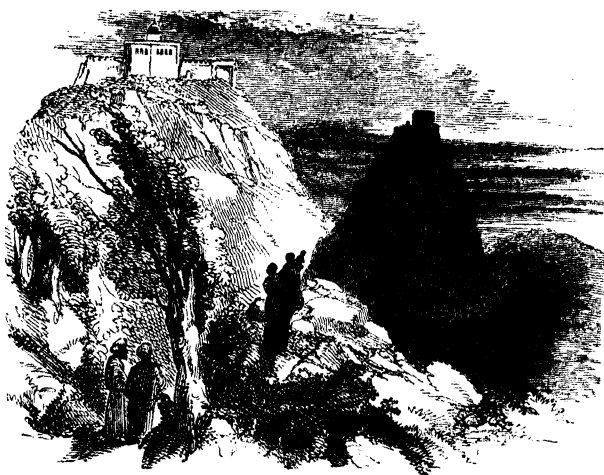
DESCENT OF FIRE ON THE ALTAR.

Moses and Aaron offered the sin-offerings, "there came out fire from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people

saw, they shouted, and fell on their faces," Lev. ix. 24. In like manner the fire descended on the offering of Solomon, 2 Chron. vii. 1; and on that of Elijah, 1 Kings xviii. 38. The acceptance of Gideon's sacrifice was also shown by miraculous fire, Judg. vi. 21.

In Numbers iv. it is related how the different parts of the tabernacle, and the articles belonging to it, were carried, during the removals of the Israelites in the wilderness. The priests, Aaron and his family, covered all the articles before the Levites were allowed to come into the tabernacle to prepare for the removal. The coverings showed the reverence due to the holy things, and also that mysterious meanings were intended by them. That dispensation was obscure and dark, compared with the light of the gospel.

When the Israelites entered the land of Canaan, the tabernacle was set up at Gilgal, where they first encamped. It remained there about seven years, and then was removed to Shiloh, a more central situation, a few miles north of Jerusalem, Josh. iv. 19; xviii. 1. Here other tents and buildings were placed round the tabernacle, to lodge the priests, and to receive various articles connected with the services. Thus Eli's sons sent to the kitchen where the peace-offerings were boiled, 1 Sam. ii. 14, and this explains how Samuel and Eli laid down near the tabernacle, iii. 2, 3. Also David's going into the house of God, or that part of it where the priests lived, and there obtaining the shewbread which had been taken from the holy place, 1 Sam. xxi. From this the tabernacle appears to have been fixed at Nob, some time after the death of Eli, and from thence was carried to Gibeon, 2 Chron. i. 3. It is to be remarked, that as Saul slew the priests of the Lord before the tabernacle at Nob, and ruined that place, so his sons were hanged up at Gibeon, whither the tabernacle had been removed, 1 Sam. xxii. 18, 19; 2 Sam. xxi. 9. There is no account of these removals, nor of what became of the tabernacle after the temple was built. The ark does not appear to have been replaced in it when restored by the Philistines. Another building was reared by David to receive the ark, when it was carried to Jerusalem, 2 Sam. vi. 17.



MOUNT MORIAH.

CHAPTER VI.

THE TEMPLE—ITS COURTS.

THERE is an account of the origin of the temple in 2 Sam. vii. and 1 Chron. xvii., and how David was permitted to form plans for the temple, and to collect a vast quantity of materials for building it, though not himself to build it. All the particulars respecting these preparations are related in 2 Sam. vii., 1 Chron. xvii., 2 Sam. xxiv., 1 Chron. xxi. to 2 Chron. vi., and 1 Kings i. to viii. From 1 Chron. xxvi. 28, it is clear that articles had been dedicated for this, or a similar purpose, by Samuel and even by Saul, also by Abner and Joab. Two accounts are there given, each of which contains particulars that assist in explaining the other, and when these chapters are read attentively, the reader will have a full idea of the whole proceeding.

The letter of Solomon to Hiram king of Tyre, 2 Chron. ii. 3—10, contains a summary of his reasons for building the temple—that it was intended to facilitate the offering

of the prescribed sacrifices, and to perpetuate the due performance of the Mosaic ritual. He expressly rejected the thought, that such a place could be a residence for Him, whom the heaven, and heaven of heavens cannot contain. The prayer of Solomon at the dedication of the temple, 1 Kings viii. 23—61, contains the most exalted ideas of the Supreme Being, and carefully does away any supposition which might prevail, of Jehovah's dwelling in a house made with hands, however glorious, although he vouchsafed tokens of his immediate presence there, in the midst of his people. He was equally ready to hear, "from heaven his dwelling place," the supplications presented to him, whether from that house or from a land of captivity.

The temple stood upon Mount Moriah, a hard limestone rock, nearly surrounded by precipices, on the eastern side of Jerusalem. The summit was levelled to make a space sufficient to erect it, and as the extent even then was not large enough for the building and its courts, a terrace was raised from the valley beneath, by constructing a wall, in some places several hundred feet high. Thus the temple and its courts were placed on the brow of a precipice. The engraving, on page 185, gives some idea of the vast elevation at which the temple would be seen by those in the valley beneath; and it represents the present appearance of Mount Moriah, with the Turkish mosque, which now occupies the site of the temple. But much of the valley has been filled up, during the two thousand five hundred years which have elapsed since the building was first erected.

Of this remarkable site Lightfoot says, "This bank was once well stored with bushes and brambles, Gen. xxii. 13, and afterwards with worse briars and thorns, the Jebusites, who had it in possession till David purchased it for Divine use, and built the structure we have described. Here was then a poor threshing-floor of Ornan, the Jebusite, but afterwards the habitation of the God of Jacob; a place and fabric as sumptuous and eminent as it was possible for man, and art, and cost to make it; the glory of the nation where it was, and the wonder of all the nations round about it; but at last as great a wonder and monument of desolation and ruin, as ever it had been of beauty and glory."

The particulars given in the Bible, and those related by Jewish writers, show that the plan of the temple was similar to that of the tabernacle, but it was considerably larger. There were also similar utensils and articles for the sacred

services, but some were larger or more numerous. The superb edifice constructed by Solomon, consisted of the Holy Place, and a Holy of Holies, as in the tabernacle; the main building being 110 feet long, 36 wide, and 54 high. This pile was surrounded on each side, except the entrance, by three stories of small rooms, about eight feet square, which reached to about half the height of the body of the temple. The east end, or front, was a magnificent portico, which rose to the height of 220 feet. Thus the form of the whole pile would not be unlike that of some ancient churches, which have a lofty tower in front, and a low aisle extending along each side of the main building. The principal structure was surrounded by several courts, and a variety of other buildings, some of which are mentioned in the books of Kings and Chronicles.

The daily services in Solomon's temple are briefly stated by Abijah, in his remonstrance to Jeroboam and the Israelites, 2 Chron. xiii. 10, 11: "The priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business: and they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening." Thus the daily services of Solomon's temple were the same as those of the tabernacle; and the Jewish writers show that the same services were continued after the captivity.

This beautiful temple, the richest and most highly-finished edifice the world ever saw, continued in its original splendour only about thirty years. Shishak, king of Egypt, then took Jerusalem, and plundered the temple. Many other circumstances connected with its history are recorded in the books of Kings and Chronicles, and it was burned by the Chaldeans, when it had stood about 430 years. See 2 Kings xxv. 13—15; 2 Chron. xxxvi. 17—20.

After the captivity, one of the first cares of the Jews who returned to their beloved country, was to rebuild the temple. Various hindrances and delays retarded the progress. It was begun by Zerubbabel, but their means were so scanty, that the aged men who had seen the first house, wept with a loud voice when they saw the new foundations laid, Ezra iii. 12. Yet the people in general praised the Lord with shouts of joy. To those who had not enjoyed the Divine ordinances in their greater glory, the renewal of these

services was felt as an especial blessing. Let us learn hence, that the day of small things is not to be despised, and let us especially be thankful for the great mercies we now enjoy as to the worship of God.

This second temple stood for about five hundred years, when, being much decayed, Herod the Great undertook to rebuild it. He employed 18,000 workmen, for more than nine years, in the work. But, although in that time the main building was completed, other works were undertaken. The courts were further enlarged, and additional buildings erected, so that in our Saviour's time, the Jews could say, that forty-six years had passed during its construction, John ii. 20. It is calculated that the courts were sufficiently spacious to contain more than half a million of persons at the same time. No expense was spared to render this temple equal, if not superior, in size, as well as in beauty and splendour, to anything ever seen among mankind. Of this pile, including several courts and many hundred additional apartments, there is no particular account in Scripture; but it has been described by Josephus and other Jewish writers.

The principal entrance to the court of the Gentiles, the extent and situation of which will be seen on reference to a plan of Jerusalem, was by the east gate, called the gate Shushan, and the king's gate. The first name is said to have been derived from a representation of the city of Shushan, in Persia, portrayed upon it, to remind the Jews of their captivity, that they might beware of again falling into idolatry: and also to remind them of the feast of Purim, established in that city, to commemorate their deliverance from the plot of Haman. The name of the king's gate was to remind them of Solomon, who raised the foundation from the valley beneath; the piazza on that side of the court was wider than on the others, and was called Solomon's porch. There our Lord walked at the feast of dedication, John x. 23, when the Jews were about to cast stones at him; and there Peter addressed the people after the miraculous healing of the lame man, Acts iii. 11. Josephus says, that no one could look down from the flat roof of this cloister without being dizzy, on account of the vast depth of the valley beneath. At the south-east corner is supposed to have been the pinnacle from whence Satan tempted our Saviour to cast himself down, Matt. iv. 6.

After passing the buildings immediately about the en-

trance gate, pens or folds would be seen, containing cattle, sheep, and lambs. At this gate the half shekel, as directed Exod. xxx. 13, was collected during three weeks before the passover, and there sat the money changers, ready to supply Jewish coins for the temple dues, and the purchase of sacrifices, to persons who came from a distance, in exchange for foreign money: thus not only levying a tax on the necessities of the devout visitor of the temple, but making God's house a place of merchandise. It is probable that the officers of the temple let these standings for considerable sums, to compensate for which the sellers made an unjust and fraudulent gain, therefore our Lord called the place a "den of thieves." There were also small shops or apartments for the regular sale of wine, oil, meal, and other things, which were used with the sacrifices. Our Lord's solemn rebuke of this conduct is well known. It was so manifestly evil, that the guilty crowds fled before a single despised individual of humble parentage.

In this court, often called by the Jews "the mountain of the house," persons from all nations were seen. Many devout Gentiles no doubt entered this space, desiring there to offer supplications to the God of Israel, as none but a Jew might approach nearer to the inner courts and the holy places. But how must the feelings of the pious strangers have been outraged, on finding the inclosure intended expressly for their use, turned into a cattle-market and an exchange! Singular to relate, there was a time when the interior of St. Paul's, the largest place for worship in London, presented much such a scene. During part of the sixteenth and seventeenth centuries, the main building was crowded by persons who resorted to it for buying, and selling, and hiring, and for making known their wants, and even for disgraceful and wicked purposes. It is true, that God dwells not within stone walls, and that there can be no holiness in bricks and mortar; but if the world and its devices are allowed to gain a settlement within the house dedicated to Divine worship, it will be even more difficult than it is at present, to prevent the intrusion of worldly thoughts during the hours set apart for sacred services.

The piazza or covered walk which surrounded the court, had a roof supported by large pillars of beautiful white marble. The whole is computed to have included a large level space, equal to four acres and a half, paved with variegated marble. In the north-west corner of this court was

an ascent to the tower of Antonia, by the stairs into that castle, from whence St. Paul addressed the people, Acts xxi. 40.



From the court of the Gentiles the Jews entered by several openings, each with twelve steps, into the Hil, or sacred fence. This was a space eighteen feet wide, and nine feet above the court which surrounded it. A wall of lattice work, five feet high, formed the outward boundary; and at each entrance were posts with inscriptions in different languages, forbidding strangers to enter. The outcry against Paul was first excited by a false accusation, that he had taken a Greek beyond this boundary, Acts xxi. 27—29. This fence is evidently alluded to by the same apostle, Eph. ii. 13, 14, when he speaks of Christ as “our peace,” who united both Jews and Gentiles into one church, having broken down “the middle wall of partition” between them.

From the Hil, the Jew passed by an ascent of five steps, into the court of the women: so called because this was their appointed place of worship, beyond which they might not pass, unless they had burnt-offerings or trespass-offerings to present. It is mentioned by different names in Scripture, as the new court, 2 Chron. xx. 5; the outer court, Ezek. xlvi. 21; the treasury, John viii. 20. The eastern gate to this court was the beautiful gate mentioned Acts iii. 2. It was so named from being overlaid with plates of Corinthian brass, a valuable mixture of gold, silver, and copper. This court contained a space of about an acre and a half; it was wholly surrounded by buildings

and a piazza with ranges of galleries. It was paved with marble, and had three gates beside that already described. In each corner was a smaller court, where the priests boiled the sacrifices, with buildings for different purposes. In one corner the Nazarites cut off their hair. In another, the wood intended for the altar was carefully examined, to separate any pieces that had worms: these were deemed unfit for the altar, and used for inferior purposes. Another was for the reception of cleansed lepers; and in the fourth were stores of wine and oil. These piles of buildings, and the galleries between them, were forty-five feet in height. In this court also were the chests for receiving the offerings, into one of which our blessed Lord saw the poor widow cast her two mites. These chests were thirteen in number, each for a different purpose. Into this court the lame man, when healed, followed Peter and John; and here stood the proud Pharisee, near the gate leading to the inner court, when he thanked God that he was not as other men; while the poor publican stood in a remote part, offering a petition which every true believer feels should be his daily prayer. This court was the usual place of worship for those who did not bring sacrifices to offer on the altar. It is probable that many offerings, and also the spoils taken by Herod from the nations he conquered, were suspended on the walls; and here Agrippa hung up the golden chain given him by the Roman emperor Caligula, as a memorial of the iron chain with which he had been bound by Tiberius. The offerings were visible from a distance, and appear to have been "the gifts" pointed out to our Lord, as he sat with his disciples on the Mount of Olives, Luke xxi. 5.

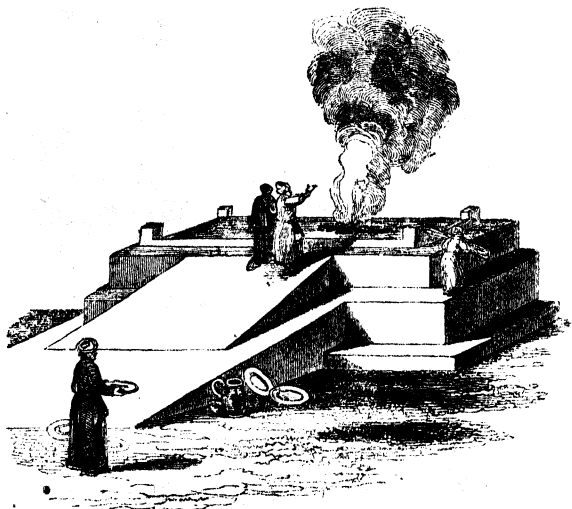
The court of Israel was next. The ascent to this was by fifteen steps, the pavement being about thirteen feet higher than the court of the women. The gate tower was ninety feet high, and richly adorned. Here lepers stood while the atonement for them was offered, and their purification completed. Here the trial of bitter waters was made. And this was the gate described by Josephus, so heavy that it could hardly be shut by twenty men, yet opening of its own accord one night, some years before the destruction of Jerusalem, though barred and bolted: an omen regarded as importing the approaching ruin of the state.

The court of Israel surrounded the main buildings of the temple, as a frame encompasses a picture. It was only about

fourteen feet wide, and was no more than a piazza, under which the Israelites stood while their sacrifices were burning on the altar; probably something like the piazza round the Royal Exchange in London, but the centre part was higher than the piazza, for the pavement of the court of Israel was about four feet below the level of that of the court of the priests, from which it was also separated by an open railing. On the outer side it was separated from the Hil by a wall and buildings, probably some over the piazza and others on the outside, but the precise arrangement cannot be ascertained, although the names and uses of many of the apartments are stated, and their probable situation is pointed out upon the plan. They were chiefly used for the accommodation of the priests and Levites, for baths and purifications, and for various other purposes connected with the offerings. The eastern side appears to have been rather wider than the others, and was partly appropriated to the Levites, who played on musical instruments and sang during the services. The whole area of this court was less than half an acre.

The court of the priests was the inner division of the temple, and contained about an acre and a quarter, which was nearly filled by the building of the temple itself and the brazen altar. It was only entered by the Israelites in general when they offered sacrifices; the rule was, that they came in at the north or south sides, and returned by a different gate from that by which they entered. The brazen altar stood exactly on the site of the threshing-floor of Araunah. It was much larger than the altar in the tabernacle. The altar of Solomon was thirty-seven feet square; that erected after the captivity about six feet larger; that of Herod was sixty-two feet square at the base, and forty-four at the top, and eighteen feet high. A cubit on the south-east corner was cut off; the boundary line between the tribes of Judah and Benjamin ran there; and from a fanciful application of Gen. xlix. 27, it was thought that no part of the altar should be in the former tribe. At about two feet above the ground, the altar was narrowed two feet on each side, and about nine feet higher it was again narrowed two feet; on these two ledges the priests could walk round the altar, as they did on the upper of these ledges when they sprinkled the blood of the sacrifices. A red line round the altar, at half the height, directed the priests in sprinkling, which was done in some cases above, and in

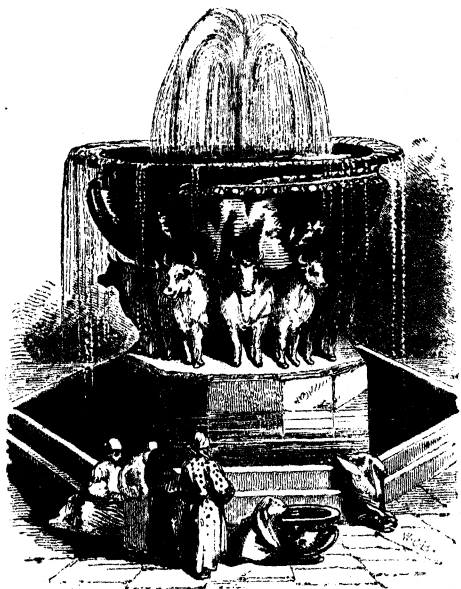
others below the line. If any blood remained when they had completed the circuit, it was poured out at the southwest corner, through two holes leading to a conduit or pipe, by which the blood was conveyed to the brook Kidron. Higher up was another ledge, but interrupted by the columns called the horns of the altar.



LARGE ALTAR FOR SACRIFICES.

In the temple rebuilt by Herod, the altar was formed of a large mass of stones from the valley of Bit-kerim, or Beth-hacurim, a place about eight miles from Jerusalem. They were not shaped; no iron tool had been used upon them, Exod. xx. 25; but they were cemented together with mortar, pitch, and lead, into a regular form. On account of the number of sacrifices, the altar was washed on the eve of the sabbath, and whitened at the passover and feast of tabernacles. On the top of this altar three fires were kept constantly burning. The first was the great fire for the sacrifices; the second, a small fire of fig-tree wood, to supply the coals taken into the holy place to burn the incense; the third, another small fire, to rekindle the larger fire in case it should go out. The priests went up by an inclined plane, or sloping ascent of stone, united to the altar.

This altar of burnt-offering was sometimes called Ariel, or the lion of God, from the number of animals it devoured, the number consumed on it as sacrifices. Whatever touched it was esteemed holy, and there was no other altar allowed in the land of Israel; thus the unity of God was symbolically taught. The height of the altar itself, added to the higher ground on which the inner court stood, would render the flames that consumed the sacrifice partially visible to those in the outer courts, and thus remind them of the great object of these institutions.



MOLTEN SEA AND BRAZEN OXEN.

On the north side of the altar were twenty-four rings, fixed in the stones of the pavement, to which the animals intended for sacrifices were fastened when slaughtered. Also four pillars on which the carcasses were suspended to be flayed, and eight marble tables on which they were washed and divided.

In the first temple, the molten sea, or brass laver, stood

in this court; an immense vessel of metal, nine feet deep, and more than fifty in circumference. Its precise shape is not known, but it contained from 12,000 to 20,000 gallons of water.

It is not likely that the oxen on which it stood, 2 Chron. iv. 3, 4, were fully represented as here; the supports probably were oval masses of metal, having the form and something of the appearance of the head of an ox.

On the south side of the altar, under the ascent, was a dark recess, where the offal and ashes were put till removed from the court, and a closet for birds that were found unfit for sacrifices. On the side of the ascent was a table of silver, for vessels and utensils; and one of marble, on which were placed the pieces of the sacrifices, before they were carried up to the altar. Below the ascent on the south side, the less holy sacrifices were killed, when the whole were too numerous to be slaughtered on the north side.

Between the altar and the porch was a space about forty feet in width, considered particularly sacred. None might enter it who were maimed or deformed, nor any persons with their heads uncovered; for, contrary to European customs, that was a sign of irreverence: nor durst any enter it with unwashed hands and feet, or if excited by wine. No one might remain in this space while the high priest was burning the daily incense in the holy place, nor when he went into the most holy place, once a year, with the blood of the sin-offering. This may remind us, that no one is able to take part with Christ in his intercession for his church, in that intercession which was figured by the offering of incense, and sprinkling blood on the mercy-seat. And thus there is an emblem, that human merit cannot, in any degree, be the ground of our justification. In this space the priests, the ministers of the Lord, wept and prayed on the days appointed for public fasting and national humiliation, Joel ii. 17. As this space was so sacred, how daring the blasphemous conduct of the idolaters, whom Ezekiel, viii. 16, saw between the porch and the altar, worshipping the sun, with their faces towards the east, and their backs to the temple! Here also Zacharias, the son of Barachias, was murdered, Matt. xxiii. 35, the atrocity of the crime being increased by the place where it was committed.

In this space was the megeruphita, apparently a large

vessel of sonorous metal, which was struck at certain times, to give signals for the performance of various duties. Also the laver, in which the priests washed before they entered on their duties. In the last temple, there was only one laver; its size, and the material of which it was made, are not mentioned, but it was filled afresh every day. On one side of this court was a room which contained a draw-well; or rather a wheel, by which water was drawn up from a very large cistern, or reservoir. The quantity of water used in the temple was very great, both for the personal use of the priests, and for cleansing the courts, which after many sacrifices needed a considerable quantity to wash the pavement. Aristéas describes this supply as being brought more than half a mile, in pipes, under ground. Being raised by this wheel, the water was easily supplied to the baths, and other places where it was needed. There were many vents, or holes in the pavement, through which the waste water and washings were conveyed, by under-ground channels, to the brook Kidron. Some traces of these reservoirs under the temple have been found and described by recent travellers. They formed part of a vast subterranean structure beneath the temple, much of which still remains, but has not been fully explored. The original limestone rock has been very clearly traced, and various excavated chambers have been examined. Different conjectures have been formed respecting their date. Some appear to have been of the date of the temple built by Herod, from their resemblance to the erections of that period; while others of a different description have been attributed to the time of Solomon; and it is certain that the rocky foundation is the same that it was in his days, though probably the arched or vaulted chambers under ground may belong to a later period, when the bridge was erected between the temple and Mount Zion. "To whatever age," says Bartlett, "we may refer the erection of the bridge, it undoubtedly existed at the time of the advent of Christ. At that time it was often crowded with the noble and wealthy of the land, on their way from the proud palaces of the upper city to the house of God. What a contrast is presented by its present state! the bridge broken down, the Jews shut out from the holy and beautiful house of their fathers, and the slopes of Zion hung with mean and ruinous houses, the abodes of poverty and wretchedness."

CHAPTER VII.

THE TEMPLE—THE HOLY PLACES—PRESENT STATE OF
THE SITE.

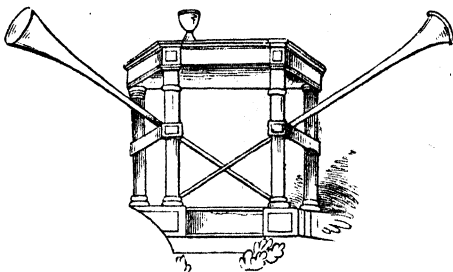
THE pile of building containing the temple itself, as reconstructed by Herod, was much larger, and in some respects differed in form from that of Solomon, already described. The east front, or porch, was 180 feet long, 218 high in the centre; but lower on each side, and contained many apartments. It had a flat roof surrounded with battlements. The body of the temple, behind this, was narrower, so that the whole was in the form of the letter T. This porch was entered by twelve steps, each nearly eleven inches high, and of different widths, but extending almost to the altar. Thus the whole elevation of the threshold of the porch above the court of the Gentiles was more than forty feet. The porch was about thirty-nine feet across, from the threshold of the holy place, including the thickness of the walls. The entrance to the porch was a large opening, more than seventy feet high, and half as wide. It had no doors, but stood always open. Josephus says this was intended to be emblematical of heaven—always open to the prayer of the believer. In the porch of Solomon's temple stood the two pillars, called Jachin and Boaz. In that of Herod's temple was a golden vine richly wrought, the bunches of grapes as large as a man; it was continually increased in size, some persons giving a leaf or a grape, others more.

The entrance to the holy place was through a wall eleven feet thick. A door of two leaves was hung next to the porch, and another next to the holy place; each opened inwards. The priest, whose business it was to open and shut these doors, first passed through a wicket in the outer door, then entered the holy place through a small opening in the wall, exactly where one of the leaves of the inner door fell back against the wall when opened. He then unclosed the large leaves of the doors. Those of the outer door, being richly adorned, formed ornamental sides to the entrance. In this entrance was a marble slab, which could be lifted by a ring fastened in it. From a cavity underneath this, the priest took the dust used in the trial by the bitter water, Numb. v. 17. We may here observe,

that the proceedings of that trial, as originally directed, were simple, solemn, and considerate towards both parties ; but, in later times, many circumstances of unkindness towards the woman were added to the ceremonial, rather showing a determination to prejudice the case against the accused, than leaving the result to the Most High.

When the doors of the holy place were opened, the entrance was closed by a veil richly wrought. Veils were also hung in the gates of the court of Israel, and in the gateway of the porch.

The holy place, at the time our Saviour was upon earth, was not only larger, but more lofty than that of Solomon ; the flooring and the sides were covered with gold, and richly wrought with carved-work, probably flowers, palm-trees, and cherubim. In each temple there was a range of windows near the roof, above the chambers at the sides of the building. A candlestick for the lamps, a table



for the shewbread, and a golden altar for incense, stood in the holy place of each temple, as in that of the tabernacle. When Jerusalem was destroyed by Titus, a priest named Joshua, or Jesus, preserved the first two articles, and delivered them to the conqueror, who had them carried in his triumphal procession, and deposited them in the Temple of Peace, at Rome. The table and the candlestick are represented among the sculptures with which the triumphal arch of Titus, in that city, is adorned. Very frequent use was made of the trumpets in the temple services. In Numb. x. 10, " In the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings ;

that they may be to you for a memorial before your God:" and they were introduced into the temple services, 2 Chron. v. 13; xxix. 27. In later times the rule was, that not more than one hundred and twenty, nor less than two trumpets, were to be blown on any occasion of sacrifice.

In the temple of Solomon, the Holy of Holies, or Most Holy Place, was separated from the outer apartment by folding-doors of olive wood, gilded and richly ornamented. In the second temple there were no doors, but two veils instead, exceedingly thick and strong, being of blue, purple, scarlet, and white twined linen yarn, some say of woollen yarn; each thread sixfold, and woven upon hair warp, seventy-two hairs to each thread. Though two veils in number, they are spoken of as one, both in Scripture and by Josephus, as they formed one partition. These veils were rent asunder, from the top to the bottom, at our Saviour's death; which signified that the mysteries of the Jewish dispensation were then to be revealed and to pass away; and that the way of access to God was opened, Christ having entered for us into the holy place not made with hands: see Heb. ix. 7; x. 19. Having overcome the sharpness of death, he opened the kingdom of heaven to believers; and there is nothing now to hinder, but everything to encourage, our direct access to our God upon his mercy-seat.

It is thought that the most holy place in the temple was about four times the size of that in the tabernacle; the length, breadth, and height each being doubled. In Solomon's temple the floor and ceiling were of cedar, overlaid with gold; the walls of cedar, carved with palm-trees, cherubim, and flowers covered with gold; and doubtless they were very magnificent in the temples of Zerubbabel and Herod. Here was no window. The glory of the Lord had been its light when the Shekinah appeared; at other times it was in darkness. In Solomon's temple, the ark of the covenant was placed here; but when he deposited it, the golden pot with manna and Aaron's rod appear to have been lost, or perhaps they were placed near, but not within it, for it only contained the tables of stone, 2 Chron. v. 10. The copy of the law, see Deut. xxxi. 26, probably also was deposited by its side, which was found by Hilkiah, in the days of Josiah, 2 Chron. xxxiv. 14. The ark, doubtless, perished when the temple was destroyed by Nebuchadnezzar, but a copy of it was made for the

latter temples. The Jews have a tradition, that the original ark was concealed by Jeremiah, and will be found hereafter. No human ingenuity, however, could bring again the Shekinah, the cloud of glory, over the mercy-seat, or the spirit of prophecy. The urim and thummim, and the fire kindled from heaven, also were wanting, as well as the original ark. In all these respects, the Jews admit that the latter temple was inferior to that of Solomon.

In one respect, the glory of the latter house exceeded that of the former. Hag. ii. 7—9 is here adverted to. In the latter temple appeared "the Desire of all nations," the Messiah, the Son of God when manifest in the flesh. And this prophetic declaration, preserved by the Jews themselves, is one of the strong proofs of Scripture that Jesus was the Messiah, since to no other person did this description apply; and as that temple has long since ceased to exist, it cannot now be applied to any other.

The glorious appearance presented by this inner pile of building is described by Josephus. "To strangers who were approaching, it appeared at a distance like a mountain covered with snow, for where it was not decorated with plates of gold, it was extremely white and glistening." On the top were pointed spikes of gold, to prevent any birds from resting upon the building and polluting it. He describes some stones in that structure as more than eighty feet long, nine high, and eleven wide. Well might the disciples exclaim, "Master, see what manner of stones, and what buildings are here!" Mark xiii. 1; and be surprised at our Saviour's declaration, that not one of these stones should be left upon another, and that this destruction should come to pass before that generation had ceased to exist. But it was the declaration of Him who is Truth itself; it was fulfilled, as every other of his words has been or shall be. Heaven and earth shall pass away, but His words shall not pass away.

The description of THE LATTER TEMPLE is now nearly finished. Along the sides, and at the west end of the main building of the temple, were thirty-eight chambers in three stories. These were chiefly used as store-houses, for laying up the sacred utensils, and the offerings made for the sustenance of the priests and the services of the altar. Over these chambers was a flat terrace, to which persons could ascend by a staircase at the north-east. Two rooms over the holy places were entered from the south-west corner of

this terrace, by an ascent of steps eighteen feet high. The floor of these rooms being that height above the terrace, allowed space for the windows which lighted the holy place. The rooms were of the same length as the holy places below them; and two cedar-trees, laid sloping, as inclined planes, led from them to the top of the temple. The use of these rooms is not clearly stated. From the one over the most holy place, workmen were let down through trap-doors to repair or clean the walls.

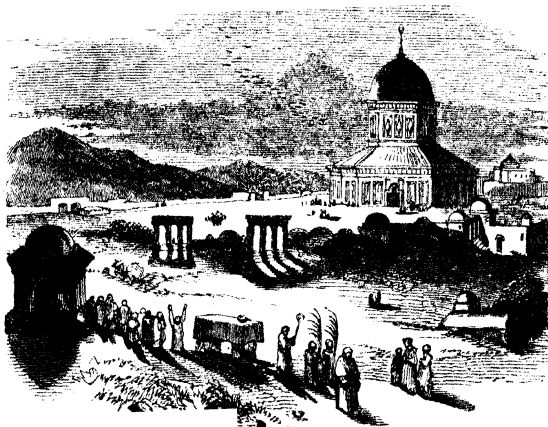
At the north-west corner of the inner court was a large apartment called the fire-room, where a fire was kept constantly burning in cold weather and at night. Here the priests in attendance, who were not posted as sentinels, remained during the night. It was a sort of guard-room to the temple; and they slept in their clothes, on benches placed round the room. The buildings in the several courts have already been noticed, as containing a vast number of apartments, but the particulars are too uncertain to justify any attempt at describing them.

The whole extent occupied by the courts and buildings is estimated at somewhat more than nineteen acres. A large part of the ground beneath the surface, it is said, was excavated and arched, to prevent the possibility of pollution from any secret graves: thus repositories for various purposes were also supplied, and for the water reservoirs.

An Arabian historian relates, that when the caliph Omar took Jerusalem, he inquired of the patriarch for a proper place to build a mosque, and was conducted to the site of Solomon's temple. Subsequent caliphs added to the buildings, and inclosed the rock with walls. The crusaders used it for a place of Christian worship; but the sultan Saladin restored it to the former use, and it has ever since continued to be a Mohammedan mosque. This application of the spot has prevented it from being crowded with common buildings, and the remembrance of the site has thus been preserved to the present day.

Belzoni found means, a few years since, in the disguise of a Turk, to obtain a hasty and superficial view of this building and the court around it, while some repairs were going forward; and Dr. Richardson, having, by his medical skill, gained the favour of the Turkish ecclesiastical authorities, obtained permission, in 1821, to visit this mosque, disguised as a Turk. He has given a minute description of the buildings within the inclosure, which he was told is

about 1489 feet long by 995 feet wide; but, as these are wholly of Turkish origin, they have no reference to our present subject. Other travellers have also gained admittance. Among other objects of attention, is a stone on the



THE MOSQUE OF OMAR, AND THE MOUNT OF OLIVES.

top of the wall, impending over a tremendous precipice, on which the Turks believe that Mohammed is to sit at the day of judgment, and to judge the re-embodied spirits, which will then, as they believe, be assembled beneath in the valley of Jehoshaphat.

Perhaps, among all the considerations which have reference to the temple, none is more affecting than the extreme veneration of the Jews for that pile of building. Some of the psalms which were composed during the Babylonish captivity strongly evidence this; and there are several instances of it in the Old Testament. Afterwards this feeling was heightened to superstitious regard. The law required solemn and holy conduct in all who approached the courts of the Lord to worship therein, and persons were excluded under some circumstances of ceremonial uncleanness; but the Jewish rabbis added many other restrictions. Weapons of offence were rightly excluded from the house of God, and no man might enter it even with a staff. This was to teach that, in their worship, it was not

right to lean on any staff but God ; and it accounts for our Saviour making and using a whip of small cords to drive out the buyers and sellers, as a staff was not allowed in the courts even for driving the cattle. None were to enter with shoes, or with dust on their feet ; nor was it lawful for the worshippers to have money about them, yet we find tables of money-changers placed there ! None were to make the courts a thoroughfare, or to use any irreverent gesture ; spitting was absolutely forbidden. While attending the service, the worshipper was to stand with his feet even, his eyes cast downwards, and his hands crossed. However weary, he must not sit down in the court of the Israelites, nor in that of the priests. When they departed, they were to go backward till they had left the inner court where the altar stood, and must not quit the temple by the same gate through which they entered. These scruples entertained after the captivity, strongly contrast with the neglect, and worse than neglect, manifested towards the building during the reigns of the idolatrous kings of Judah. The anathemas and penalties denounced against any one who should enter the courts of the temple, while ceremonially unclean, were most severe.

The least slight towards the temple, real or supposed, excited the bitterest rage of a Jew. Not to mention Paul and Stephen, there is the strongest instance of this in the case of our blessed Lord. The rulers of the Jews seized upon an expression uttered by him some years before, John ii. 19, 20, and misrepresenting his words, gave them the semblance of disrespect to the temple, when they had in vain sought for any other ground of accusation which might influence the people, Mark xiv. 55—58. The mere assertion, though not well supported, that Jesus had been heard to declare he was able to destroy the temple, was considered as impious guilt, too great to be forgiven. And when expiring on the cross under this charge, the same people who, a few days before, had hailed Jesus of Nazareth as the son of David, viewed him with scorn, and taunted him with the words they supposed him to have spoken. Matt. xxvii. 39, 40.

The same typical meaning may be applied to the temple as to the tabernacle ; and as it was supported by a strong foundation, it may further remind us of the sure Foundation, even Christ Jesus, that only Foundation, in reference to whom the inspired apostle declared, " If any man's work

abide which he hath built thereupon, he shall receive a reward," 1 Cor. iii. 14. And let us remember, that the tabernacle and the temple, in their typical and figurative meaning, were as maps of the gospel land we now inhabit. They represented by shadows, or at best through a glass darkly, truths now clearly set before us. It has been said, the glories of that blessed country *then* could only be faintly discerned through the smoke of the sacrifices; *now* the fruitful fields, and refreshing streams, and rich prospects of that heavenly Canaan, are clearly revealed.

SPIRITUAL WORSHIP

JOHN IV. 24.

Though glorious, O God ! must thy temple have been,
On the day of its first dedication,
When the cherubim's wings widely waving were seen
On high, on the ark's holy station ;

When even the chosen of Levi, though skill'd
To minister, standing before thee,
Retired from the cloud which the temple then fill'd,
And thy glory made Israel adore thee :

Though awfully grand was thy majesty then,
Yet the worship thy gospel discloses,
Less splendid in pomp to the vision of men,
Far surpasses the ritual of Moses.

And by whom was that ritual for ever repeal'd,
But by Him unto whom it was given
To enter the oracle where is reveal'd
Not the cloud, but the brightness of heaven ?

Who having once enter'd hath shown us the way
O Lord ! how to worship before thee ;
Not with shadowy forms of that earlier day,
But in spirit and truth to adore thee !



CHAPTER VIII.

THE LEVITES—THE PRIESTS—THE HIGH PRIEST.

THE ritual services of the Mosaic dispensation required a number of persons, whose time should be devoted to the due performance of the ceremonials. The main principle also of that dispensation required ministers of various ranks and gradations, suitable to the splendour of that peculiar, or national worship, which recognised the presence of Jehovah, dwelling among them as a monarch in his palace. The variety also of the offerings, and the precision with which the attendant ceremonies were to be performed, demanded constant practice, as well as clear instruction in the first instance. All this was provided for, by the selection of one whole family or tribe, whose entire attention should be devoted to sacred things. Here was an important change from the system of the patriarchal dispensation, when the head of the family offered sacrifices,

and conducted the worship of those under his charge, and the eldest son assisted in preparing and slaying the sacrifices, and succeeded to the sacred duties, in addition to the authority as ruler of the family. Esau, when he despised his birthright, and sold it for a mess of pottage, Gen. xxv. 34, gave up his right to officiate in these holy services. Hence he is spoken of by the apostle, Heb. xii. 16, 17, as a profane person.

There is another reason for this selection of one tribe to wait at the altar, Numb. iii. 13. "Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast." From the context we learn, that God, having appointed Aaron and his family to be the priests under the new dispensation, gave them the whole tribe of Levi, to which Aaron belonged, to assist in the ritual services, instead of the eldest child of every family in Israel. The advantages of such an arrangement are obvious. And the waiting on the priest's office was not the only service for which the Levites were set apart. They were to diffuse religious and moral instruction throughout the nation. This has been already noticed. In the last solemn discourse of Moses, he speaks thus of the double service of the tribe of Levi, addressing himself to the Most High: "Let thy Urim and thy Thummim be with thy holy one; they have observed thy word and kept thy covenant; they shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar." Another solemn injunction respecting public instruction had previously been given, Deut. xxxi. 10—13.

All the institutions respecting this tribe were calculated to give them weight and influence in Israel, which, provided they acted according to the Divine injunctions, would be eminently beneficial. The law, or word of God, was committed to them, that they might study its contents, and be able to instruct the people in all its requirements. They were relieved from secular cares. Their habitations were not confined to one district. They had cities in every tribe, but were relieved from the labour and care of cultivating the ground. The tenth part of the produce of the soil, and portions of many of the offerings, were allotted for their sustenance, Numb. xviii. 24; Deut. xiv. 29. Thus, as Graves observes, "deriving their maintenance from a source

which would necessarily fail, if the worship and laws of God were neglected, they were deeply interested in their support." Being especially devoted to the study of the Divine law, which was a code of moral justice, as well as of religious worship, they must have possessed considerable influence over the people. They were everywhere at hand, ready to admonish and instruct. No others were admitted to discharge any sacred office, and even the administration of justice necessarily called for their assistance. From Deut. xvii. 9, and xix. 17, it appears that a connexion between the tribe of Levi and the judicial office was designed to exist. They also had the care of the public records and genealogies. The express mention of the Levite, Deut. xxvi. 11, may imply the residence of this tribe among other families; and the history of Micah and the Danites shows that the presence of a Levite in a family or community was much desired; also, that persons of that tribe were accustomed to go forth from their cities to seek places where they might be received, Judg. xvii. 8, 13. But the office of instructor was not exclusively confined to the Levites, whose primary duties were those called ritual, in attendance on the sacred ceremonies of the tabernacle and temple.

During the abode of the Israelites in the wilderness, the duties of the LEVITES were numerous and heavy. They had the whole charge of the tabernacle, and when it was removed had to carry most of the materials, as well as the sacred utensils. Their duties are stated, Numbers iv. When settled in the land of Israel, many of these ceased; and in Joshua xxi. are the names of cities appointed for their residence. Some Levites were still engaged in the services of the tabernacle, but there is no regular account of the distribution of their duties till the time of David and Solomon, who appointed them to attend the temple in regular rotation, and when not thus employed at Jerusalem, they were dispersed through the country on other public duties. 1 Chron. xxvi. 32, states that David made 2700 Levites rulers over the two tribes and a half located beyond Jordan, for every matter pertaining to God, and affairs of the king. Their attention having been directed to the Divine law from early youth, they must have possessed peculiar qualifications for these offices. From 1 Chron. xxiii. 4, and 2 Chron. xix. 8, it may be learned that they were employed by David and Jehoshaphat, generally, as officers and judges. David allotted 6000 for these duties;

4000 were to be porters or guards, and 4000 to be singers and musicians. At that time, the whole number of the tribe, aged thirty years and upwards, was 38,300, and the remaining 24,000 were divided into twenty-four courses of 1000 each; see 1 Chron. xxiii. 24, and 2 Chron. xxxi. 2; these afterwards attended the temple, each course for a week in rotation, and all the duties of the temple were discharged by the Levites. The time for the attendance of each course being ascertained, they knew at what periods to go up to Jerusalem. From among them the guards who protected the temple, and kept order in its courts, were selected. The singers bore an important part in the temple services; for their use many of the psalms were composed. Heman, Asaph, and Jeduthun were chiefs among them. A particular account of the porters and musicians is given, 1 Chron. xxv. xxvi.; and 2 Chron. viii. 14 shows that the arrangement of David was confirmed by Solomon, when the temple was completed. From 1 Chron. ix. 22, it would appear that these regulations were partly made by Samuel; whether for the service of the tabernacle, or in prospect of the temple establishment, is not distinctly stated.

Scripture does not describe any dress assigned for the Levites. Josephus says, it was done only eight years before the destruction of the temple, when they obtained permission to wear a linen tunic like the priests, which displeased some. The period of service for the Levites was settled by David to be from twenty to fifty years of age, 1 Chron. xxiii. 24—27. Besides all the general duties of the temple and tabernacle, the Levites assisted the priests in killing the sacrifices, and sang during the offerings, see 1 Chron. xxiii. 31, and 2 Chron. xxxi. 2; but they did not themselves offer the sacrifices or burn the incense, unless in case of necessity, or when the priests were remiss in their duties, as at the time of the reformation by Hezekiah, 2 Chron. xxix. 34. The Levites were assisted in the most laborious duties by the Nethinims, who are supposed to have been descendants of the remains of the Canaanites, principally the Gibeonites, Ezra viii. 20. These appear, from Neh. iii. 26, to have had a place at Jerusalem called Ophel, near the temple, for their residence. The word Nethinim signifies given, or devoted: their service was accounted honourable, so as to be mentioned in Ezra and Nehemiah next after the Levites.

The priests were the descendants of Aaron, chosen from the tribe of Levi exclusively, to discharge the higher duties of the public service. The name, when applied to men, signified those who have near access to the king, as it is used 1 Chron. xviii. 17. They prepared the victims and offered the sacrifices; they kept up the fire on the altar, attended to the lights in the golden candlestick, and made the loaves of shewbread. Every morning and evening a priest, appointed by lot, brought a censer of incense into the sanctuary, kindled with fire from the altar. The ark of the covenant, in the wilderness, and in the times of the Judges, was under their charge. The priests were divided by David into twenty-four classes, 1 Chron. xxiv. 18, which order was retained by Solomon, Hezekiah, and Jehoshaphat. Descendants from only four of these classes returned from the Babylonish captivity, Ezra ii. 36—39; Neh. vii. 39—42. These were subdivided into the same number as before, of twenty-four classes, distinguished by the original names, and each class was subdivided into three ranks. The chief of each class appointed an entire family to offer the sacrifices of each day; at the close of the week they all united together, and on the sabbaths the next class began to officiate. The members of each family drew lots for the offices they were to perform, which will be described under the daily service of the temple. But the services of the priests, like those of the Levites, included other duties besides the rites of the temple. It is expressly noted, 2 Chron. xv. 3, that Israel had long been without "a teaching priest;" and, Mal. ii. 7, that "the priest's lips should keep knowledge," and that the people "should seek the law at his mouth," because he was "the messenger of the Lord of hosts."

In 2 Chron. xvii. 7, is a full account of the manner in which Jehoshaphat sent some of his princes, with priests and Levites, as an itinerant ministry, to explain the law, and teach the people throughout all the cities of Judah. The number of the officiating priests is not distinctly mentioned in Scripture. Those residing at Jerusalem, soon after the captivity, were one thousand one hundred and ninety-two; see Neh. xi. 10—14. Josephus states, at a later period, there were four tribes of priests, each of five thousand persons. A considerable number lived at Jericho, Luke x. 31, 32, from whence they came up to Jerusalem when their duties required; the rest were dispersed through the land.

The genealogies of the priests were preserved in the temple; all who sought the office had to prove their descent from the children of Aaron. Health of body and holiness of life were indispensable. A hundred and forty personal blemishes are enumerated, as excluding from the services of the priesthood. No particular ceremony appears to have been observed at their admission, but only the performance of some office of their order, at a sacrifice, after they had been very strictly examined by the sanhedrim as to their descent and freedom from blemish. They were not distinguished by their dress unless engaged at the altar.

The official dress, described Exod. xxviii. and Lev. viii., was provided at the public expense: when the articles became old they were unravelled, to form wicks for the lamps required at the nightly rejoicings during the feast of tabernacles. The priests' garments were linen drawers; and tunics, or long garments with sleeves, closely fitted to the body, made of linen, which it is considered was wrought in chequer-work, somewhat like our diaper cloth; with girdles, or long embroidered pieces, encircling the body twice, and hanging down before; these girdles, having woollen mixed in the fabric, might not be worn under other circumstances. They wore mitres, or tiaras; these were turbans of several rolls of linen twisted round the head; they originally were pointed at the top, but in later times were flat. The peculiarity of the priests' habit, it has been remarked, might remind them of the necessity of man's being clothed with other righteousness than his own; and the anointing may show the need of the unction of the Holy One, in all his gifts and graces.

The maintenance of the priests was from the tenths of the tithes received by the Levites, a share of the offerings, the skins of the animals sacrificed, and the redemption-money paid for every firstborn Israelite, Numb. xviii. 15, 16. Also, the firstborn of clean animals, and the firstfruits of the crops, varying from a fortieth to a sixtieth. They also received the fruit of trees in the fourth year of their growth, and a share of spoils taken in warfare. In 2 Chron. xxxi. is an interesting account of the abundant offering brought in by the people for the portions of the priests, and as free-will offerings upon the reformation by Hezekiah, when the nation rejoiced under the administration of a religious king and a faithful ministry. Such were the principal revenues of the priests; sufficient, as Horne

observes, "to keep them above want, yet not so ample as to enable them to accumulate riches or impoverish the laity." By this wise constitution they were deprived of all power to injure the liberty of other tribes, or endanger the national polity. Some priests are spoken of as mighty in valour, 1 Chron. xii. 27, 28; and Benaiah, the son of Jehoiada the priest, had his name among David's thirty worthies, 1 Chron. xi. 22—25. This was not inconsistent with the principle of the Jewish theocracy, which regarded Jehovah as the supreme Monarch of Israel; and we repeatedly find the priests mentioned as going forth with the armies to battle. The services of those called porters included the duties of guards and sentinels.

The HIGH PRIEST was over all the other priests. He was the final judge in all controversies, and in later ages held the next rank to the prince, and at times united both offices in his own person. In the days of the New Testament, all who had filled the office retained the title. When the high priest was infirm, or had committed any crime, (for his office did not exempt him from legal control,) or if he had been exposed to any pollution, so as to disqualify him for a time, a substitute, called the sagan, was appointed to perform his duties. Upon the entrance of the high priest on his office, he was invested with the sacred robes, and anointed with the holy oil, Exod. xxx. 23—25; but after the captivity the anointing ceased. Lev. viii. 23—30, shows that in the consecration of Aaron and his sons, they were sprinkled with the blood of the animal sacrificed at that ceremony. This appears to have been imitated and carried further by the heathen. At the consecration of the high priest of Cybele, he was placed in what literally was a shower-bath of blood; and when he came forth, with his head and vestments covered with blood, he was considered as so holy that the multitude dared not to approach him.

The robes of the high priest, in addition to those worn by other priests, were—1. The coat, or robe of the ephod, made of blue wool; the hem or border was ornamented with seventy-two golden bells, placed alternately with as many pomegranates of embroidered work. 2. The ephod, a vest fastened on the shoulders, reaching to the heels behind, but only a little below the waist in front. It was of fine twisted linen, wrought with gold and purple. On each of the shoulders was a clasp, in which was set a precious

stone engraved with the names of the tribes. 3. The breastplate of judgment was a piece of cloth like the ephod, eleven inches square, set with twelve precious stones, also engraved



THE HIGH PRIEST.

with the names of the tribes. This had something to do with what is called the urim and the thummim, two words meaning "lights" and "perfections," about which learned men have been very much puzzled. The general and most probable opinion is, that these words mean the twelve precious stones in the breastplate. In the description of that article, Lev. viii. 8, those stones are not mentioned as in Exodus, but it is said that the urim and thummim were in the breastplate. We learn from different passages of Scripture, that when the high priest went to ask counsel or advice of Jehovah, he was arrayed with this breastplate, and it was called asking counsel after the judgment of urim, Numb. xxvii. 21. This solemn consultation was only to be made for the principal public personages, and on public occasions; some Jewish writers think it was resorted to only in the tabernacle. Others have thought that the urim and thummim were three precious stones, two inscribed as affirmative and negative, and one left blank, which were solemnly drawn as lots, in answer to questions proposed; they refer to the case of Achan, Josh. vii., and that of Jonathan, 1 Sam. xiv. 41, as confirming this view. But, as Parkhurst says, it may suffice to know, that this was a singular piece of workmanship, which the high priest

was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers. Perhaps the use of it was to be a sign that the Lord would give the high priest an inward light, and make him know the Divine will as to what was inquired after; see Deut. xxxiii. 8; 1 Sam. xxviii. 6; Ezra ii. 63; Neh. vii. 65. 4. The high priest wore a crown or mitre, on the front of which a plate of pure gold was fastened by a blue riband, engraved with Hebrew words meaning "Holiness to the Lord." A full description of these robes is in Exod. xxviii. and xxxix.

The high priest was arrayed with the splendid garments, on solemn occasions, when he ministered in the tabernacle and temple; but at other times he wore the common dress of the priests, represented in the figure, No. 2, page 214. The linen drawers are represented by No. 1; and the high priest's coat by No. 3.

The feet of the priests were always bare when they ministered, in token of reverence to the Divine presence; see Exod. iii. 5; Josh. v. 15. During the services, this standing barefooted upon the marble pavement of the temple must have been severely felt, especially in winter, when the body was frequently bathed, and the hands and feet continually washed in cold water; and the officiating priests stood upon the cold stones in linen dresses.

The high priesthood at first was held for life; but Solomon deprived Abiathar of the office, for being concerned in Adonijah's treasonable practices, 1 Kings ii. 27. Originally, it passed from father to son, to Eli, having continued in the descendants of Eleazar, the son of Aaron. When Hophni and Phinehas, the sons of Eli, met with an untimely death, the just reward of their wickedness, the high priesthood passed to the descendants of Ithamar, the second son of Aaron, 1 Sam. ii. 35, 36. Josephus, indeed, asserts that Eli was of the family of Ithamar. But in the reign of Solomon the high priesthood was again in the family of Eleazar, for Zadok had the office, 1 Kings ii. 35; 1 Chron. vi. 8. In that branch it remained till the captivity. During this period, it is supposed that the high priest was elected by the other priests, or by an assembly partly consisting of them.

After the captivity, the first high priest was Joshua, the son of Josedeck, a descendant of Eleazar, Ezra iii. 2. The succession next passed into a private Levitical family. After-

wards the office was held by some of the Maccabean princes, who were of the family of Aaron, of the course of Jehoiarib. and by them a triple crown of gold was added to the mitre, they being princes at the same time. The high priesthood



ought to have been for life, but under the Romans, and at an earlier period, under Herod, the dignity, sanctity, and authority of the office were almost done away. Even at a still earlier date, after the captivity, the office frequently was sold to the highest bidder, and latterly sometimes to persons not of the families of the priests. Often they were changed every year, which explains how several high priests were in existence at the same time, as those who had held

DRESS OF THE JEWISH PRIESTS.

the office, though only for a short time, retained the title. Ananus, or Annas, so often mentioned in the Gospels, was himself high priest for several years, and saw the station afterwards filled by five sons, and some of his sons-in-law, which gave him considerable influence in the government, even when out of office; see John xviii. 13, and Acts iv 6. Caiaphas actually was the high priest, but Annas was so called, when Peter and John were brought before the

council, from having filled that office, or then being the sagan.

The above statement includes the chief particulars relative to the office of the priesthood under the Mosaic law. The Scripture declares that Aaron and his successors were figures of the great High Priest of our profession, Christ Jesus. Several writers have shown that the circumstances relative to the office, even the articles of their apparel, had a spiritual meaning. These conveyed instruction, being emblematical of the beauties of the mind, which are ornamental to the soul, implying that the priests should be clothed with righteousness, *Psa. cxxxii. 9*. The desire to spiritualize sometimes may have carried writers too far; but, as the high priests were types of Christ, we must readily admit that these injunctions are not unworthy of God, nor useless to man, and the subject deserves most serious attention. Especially contemplate the high priest as intercessor for the people, the only person permitted to enter into the most holy place to present the supplications of Israel. Christ is a High Priest, who is a reconciler indeed; who presents his people without spot to God, clothed in the robe of his righteousness. The Mosaic priesthood has, it is true, now ceased, Christ being the end of the law, see *Heb. vii. viii.*; but there is a metaphorical priesthood, which the New Testament ascribes to all Christians without exception. Thus, the apostle addresses the whole body of believers as a royal priesthood, *1 Pet. ii. 9*; and, in many respects, the resemblance between the priesthood under the law, and that of the faithful under the gospel, is easily traced.

Where high the heavenly temple stands,—
The house of God not made with hands,—
A great High Priest our nature wears,
The guardian of mankind appears.

He who for men their surety stood,
And pour'd on earth his precious blood,
Pursues in heaven his mighty plan,
The Saviour and the friend of man.

In every pang that rends the heart,
The Man of Sorrows had a part,
He sympathizes in our grief,
And to the suff'rer sends relief.

With boldness, therefore, at the throne,
Let us make all our sorrows known,
And ask the aid of Jesus' power,
To help us in the evil hour.

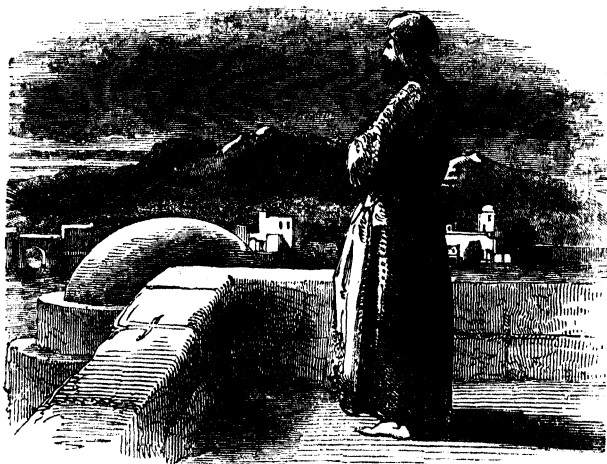
CHAPTER IX.

THE DAILY SERVICE OF THE TEMPLE.

THE manner in which the daily service of the temple was latterly conducted may be next described. Most of the priests, when on duty, resided in a building near the north-west corner of the court of Israel, called the fire-room. Their first care, early in the morning, was to bathe their whole bodies, which was not repeated during the day, though they washed their hands and feet every time they had left their duties and returned to them. Perhaps our Saviour alluded to this, John xiii. 10. The priests having bathed and dressed, waited for the coming of him who was called president of the lots. It was about cock-crowing, but the precise time was uncertain, which our Lord's exhortation, Mark xiii. 35, 36, may be considered to illustrate. On his arrival, the priests divided into two companies, and passing round the opposite sides of the court, with lamps or torches, they examined that all was safe, and met at the gate Nicanor, where they summoned an officer, called the pastry-man, to make the cakes for the high priest's meat-offering. They then went into the chamber called Gezit, and having fixed upon a number, they stood in a circle, and each held up some of his fingers, more or less as he pleased. The president then directed one to take off his bonnet, or turban, and counting his fingers, proceeded to the next person, and so counted on till he reached the number already settled.

This method of counting fingers was occasioned by a superstition as to counting persons. The priest with whom this enumeration ended was to begin to remove the ashes from the altar of burnt-offering, a post considered honourable; and thus all contention for it was prevented. This plan was adopted in consequence of a priest having his leg broken, by being pushed off the ascent, in rushing forward with others to the altar. Having washed his hands and feet, the priest filled a silver shovel with ashes from the principal fire, separated from the unconsumed wood and flesh; he then descended to the pavement, and laid the ashes in the appointed place. The others then came forward, and assisted in the work, removing the ashes to a clean place without the city, renewing the fires, and replacing on the wood any

parts of the offerings of the day before not yet consumed. The priests having returned to the room Gezit, by a similar plan of counting, allotted thirteen particular services to as many priests; the others were to act as assistants.



A PRIEST WATCHING FOR THE DAWN.

The next proceeding was to offer the daily morning sacrifice of a lamb, Exod. xxix. 39. The president directed one to go and see whether it was time. He went to the top of a part of the building, and when he saw the dawn, said "It is day!" The president inquired, "Is the heaven bright up to Hebron?" On being answered in the affirmative, the lamb was ordered to be brought. The appointed priests examined for the last time that it was without blemish, and prepared to slaughter it on the north side of the altar. The other priests meanwhile brought forward the ninety-three silver and gold vessels used in the ordinary daily services of the temple, from one of which water was given to the lamb to drink. Those priests who had the keys of the gates, opened the doors of the court of Israel and of the holy place. The noise of the opening of the latter was the signal for killing the lamb. The silver trumpets were sounded as a signal for the musicians to be at their desks, and for the station men, who represented the people of Israel, to be at their places. Meanwhile, the lamps in the golden

candlestick were trimmed, the incense altar prepared, and the blood of the lamb sprinkled on the large altar. The priests then returned to the room Gezit, and offered the following prayer:—"Thou hast loved us, O Lord our God, with an everlasting love: with great and abundant compassion hast thou compassionated us, O our Father, our King For our fathers' sakes who trusted in thee, and whom thou didst teach statutes of life, so be gracious to us also, O our Father, O most merciful Father. O thou compassionate One, pity us; and put into our hearts to know, understand, obey, learn, teach, observe, do, and perform all the words of the doctrine of thy law in love. And enlighten our eyes by thy law, and cause our hearts to cleave to thy commandments, and unite our hearts to love and fear thy name." The priests then recited the commandments and the contents of their phylacteries, and again had recourse to lots to fix who should offer incense, and who should lay the pieces of the lamb on the fire. Two persons having been selected for the first duty, proceeded to the sanctuary for that purpose, and joined two others who had trimmed the lamps. When all was prepared, three went into the porch, and only one remained to burn the incense. He waited till the president called to him to offer, which was not done till all the priests had retired from the space between the porch and the altar, and the people were ready to worship. The incense was then kindled, the holy place filled with perfume, and the people recited prayers, first for the heathens who were friendly to the Jewish people, and then for their own nation. It is well observed, that, on comparison with the most reverent and best of the prayers offered by the heathen to their gods, we may plainly see the vast advantages a land possesses by being favoured with Divine revelation. In the emphatic words of the psalmist, "Blessed is the nation whose God is the Lord," Psa. xxxiii. 12. However, the prayers used in the later times were disfigured by vain repetitions, and destitute of that unction which exists in the prayers of the gospel dispensation, wherein reference is made to the Saviour, the Lamb of God, who died to take away the sins of the world, and who pleads for his people, offering up their prayers with the sweet incense of his intercession. The office of burning incense was accounted particularly honourable; it could only be performed once by the same priest during his administration. It fell by lot to Zacharias, at the time mentioned, Luke i. 9.

After these prayers were ended, the pieces of the lamb were laid reverently upon the fire. When this was done, the four priests who had been in the temple appeared upon the steps of the porch. They stood looking humbly towards the ground, their hands raised above their heads, and the one who had burned the incense solemnly pronounced the blessing, Numb. vi. 24—26. This explains Luke i. 9. The daily meat-offering was then offered, next the meat-offering for the high priest, and lastly the drink-offering. At the conclusion, the Levites began the song of praise, pausing at times while the trumpets sounded and the people worshipped.

The psalms regularly sung were the 24th, 48th, 81st, 82d, 92d, '93d, and 94th; one upon each successive day of the week, the last upon the sabbath. This selection, it is said, was made with some reference to each day of the creation. Other psalms probably were sung during the day, while the sacrifices of individuals were offering. On the sabbath also, there was an additional sacrifice, during which, in the morning, the Levites sang the song of Moses, Deut. xxxii., and in the evening that in Exod. xv., each divided into six parts, one for each of six successive weeks. Some think there is a reference to this in Rev. xv. 3, where the saints who had reached heaven, the place of everlasting sabbath, or rest, are said to sing the song of Moses. The singing was accompanied by instrumental music, mentioned in Kings and Chronicles. There never were fewer than twelve singers, frequently more. On this occasion, also, the young children of the Levites were allowed to stand between their fathers' feet, and join in the psalm, though forbidden to enter the court at other times.

The above description refers to the ritual services of the temple every morning. The duties of the priests, during the middle of the day, varied according to circumstances: but some were always in readiness to offer the sacrifices any Israelites might come to present, whether a freewill-offering or to expiate an offence. Though the sacrifices sometimes were few, at other times they were numerous, especially at the great festivals.

The evening service began at the ninth hour, about three or four o'clock, and was nearly the same as that of the morning: the same duties being, for the most part, performed by the same persons, and nearly in the same order.

Such was the daily routine of the temple service; there

is much in it very impressive, although many of the circumstances described sound strange to us as connected with the worship of God. These ritual observances were designed for the whole nation, to keep before their view continually the Great Atonement now so distinctly set before us in the gospel. There were services of prayer and praise throughout their land, similar to our present public worship.

The regularity and minute exactness with which every circumstance was performed, were very suitable to the service of that Being who is a God of order and not of confusion, and widely different from the sacrifices and services of the heathen. The early hour of the morning sacrifice, which began with the first dawn—the nature of the sacrificial ceremonies, founded on the admitted fact that all mankind are sinners, and leading to Him who was the Lamb slain from the foundation of the world, Rev. xiii. 8—the awful silence at prayer—the solemn benediction from the steps of the holy place—the general and harmonious song of praise, and the open and regular repetition of all these services—very strongly contrast with the abominations of the heathen rites, concerning which the apostle so emphatically says, “It is a shame even to speak of those things which were done of them in secret,” in their, falsely so called, religious services, Eph. v. 12.

There were various minute regulations to insure the reverent and orderly conduct of the people at large, when attending the services in the inner court. Many of these became mere forms in the latter days of the Jewish state; some were burdensome; others, which were wholly of their own devising, were trifling or even absurd.

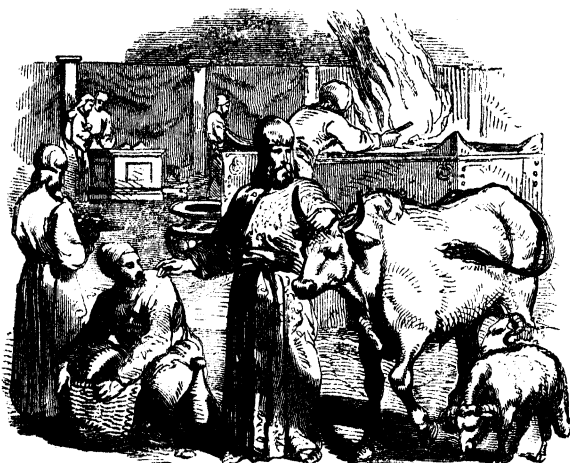
The sagan, it has been stated, acted as the substitute for the high priest, or as his assistant. Zephaniah, mentioned, 2 Kings xxv. 18, as the second priest, probably was this officer. From the priests were selected two overseers of the treasuries, seven overseers of the gates and chambers where the vestments and utensils were deposited; also deputy collectors, the president of the weekly course, and the heads of the houses of their fathers. There were fifteen overseers to superintend the due performance of various duties. Among them we need only mention three: “the man of the mountain of the Lord’s house,” whose duty it was to visit the nightly guards, the Levites; the overseer of the sick—the priests were often unwell from being thinly clothed and barefooted during the services; and the over-

seer of the water, who had to take care that the temple was abundantly supplied. Nicodemus, who came to Jesus by night, is supposed by some to have held this office.

The Levites acted as guards during the night, at twenty-one out of twenty-four stations, in the courts of the temple. Priests were stationed at the other three. These guards were visited by the officer called "the man of the mountain." If any Levite were found asleep, he was beaten upon the spot, and his garments set on fire by the torches carried by those who accompanied this visitor. Some think this is alluded to, Rev. xvi. 15. It has also been thought that Psalm cxxxiv. was repeated by this officer and the guards when visited.

The stationary men, or Israelites of the station, are not mentioned in Scripture; but, from the Jewish writings, we learn, that latterly there were twenty-four courses of persons, selected from the nation at large, who attended in rotation, in the same manner as the Levites. The objects in view in this appointment seem to have been, that there should always be a sufficient number of persons present at the temple services; particularly as the representatives of the nation, at the sacrifices appointed to be offered for the whole people. We do not learn their number, but are told that those at home met the priests and Levites in the synagogues of their respective cities to pray, read the law, and intreat that the services of their brethren, then in attendance at Jerusalem, might be accepted for the people. They might not be trimmed by a barber, nor have their clothes washed during their attendance; they were expected especially to manifest devout behaviour during that time. They also then read a portion of Scripture daily, part of Genesis i. and ii.

Some of these daily services were added after the return from captivity; but the main outline was the same, from the first erection of the tabernacle to the destruction of the last temple by the Romans. During the reigns of the idolatrous kings the services were discontinued, particularly by Ahaz, who shut up the house of the Lord, and suffered the courts to be defiled with filth, 2 Chron. xxviii. 24; xxix. 16. After the captivity, the services were very regularly attended to; any omissions were occasioned, not by neglect on the part of the Jews, but by the violence of their enemies.



SACRIFICES IN THE COURT OF THE TABERNACLE.

CHAPTER X.

THE SACRIFICES.

THE animals sacrificed at the Jewish altar were selected according to the circumstances and situation in life of the offerer, but only five sorts were accepted. These were bullocks, goats, sheep, turtle-doves, and young pigeons. Of all these, burnt-offerings might be offered, so called from a Hebrew word signifying "to ascend," as in smoke or flame. And here bear in mind the object for which these offerings were made. The offerer, conscious of the evil of his heart, and the sins he had committed, was desirous that these should be done away by faith in the Messiah, typified by these sacrifices; or, having committed some actual offence, he wished to express his sorrow and desire of pardon through the same Great Sacrifice, and therefore brought his offering, according to the precept of the law in such a case.

The offerer was to appear "before the Lord," Lev. i. 3, to present himself in the court of the tabernacle, in front

of it, or "before the door." When the temple was erected, this was understood to mean in the court of Israel. Having brought the animal, he laid his hand upon its head while yet alive. This was emblematical; it denoted a solemn transfer of sin from himself to the victim, and that by its death he acknowledged his own liability to suffer: thus every sacrifice was a type of Christ's suffering for us. This was usually done on the north side of the altar, among the rings. The offerer stood with his face towards the holy place, and said, "I have sinned; I have done perversely; I have rebelled and done thus;" mentioning, either aloud or to himself, his offence, or the cause of the offering;—"but I return by repentance before Thee; and let this be my expiation." The animal was then fastened to one of the rings if large, or only had its feet tied if small; its head was laid towards the south, and its face turned to the holy place. At first the animal was often struck, and the blood received, by the offerer; but, in the time of the temple worship, this was done by the priests, who were then more numerous, and better skilled in doing it. The blood being received in sacred vessels, was taken to the altar, the vessels being handed by one to another as they were filled. The blood was sprinkled on the sides of the altar by a priest, as already stated. The person whose office it was to flay and divide the animal, hung it when dead upon one of the hooks, took off the skin, which was given to the priests; and, dividing the carcase into several parts, handed them in succession to other priests in waiting, by whom they were carried to the ascent of the altar, and sprinkled with salt, Lev. ii. 13. To this Christ referred, Mark ix. 49, 50. It is considered, that, as salt preserves things from putrifying, so the application of it to the sacrifices signified that the covenant of grace is lasting. The priest who had to lay the pieces on the altar, then cut out the sinew mentioned Gen. xxxii. 32, threw it among the ashes, and laid the pieces upon the burning pile of wood, nearly in their natural position. In the holocausts, or whole burnt-offerings, all the pieces were consumed.

Birds were always brought in pairs; one was carried round the altar, its head wrung off, and the blood sprinkled, its feathers stripped, and its crop turned out and the contents cast among the ashes. The body was then cut open, salted as well as the head, and both were laid upon the fire.

The SIN-OFFERING was also a burnt-offering, but differed from what has been already described in some particulars. The victims were offered for sins committed inadvertently, or through ignorance, but for which the offender would have deserved cutting off if done willingly. There were some other occasions enumerated in Leviticus, both public and private, when sin-offerings were to be made, but the later Jewish doctors enumerated three hundred and sixty-five precepts; for forty-three of these, if broken, a sin-offering was required. The beast being killed, as already described, some of the blood was sprinkled in the holy place, before the veil, as well as on the altar, and if for individuals, also on the golden altar of incense. The fat and inwards only were burned upon the altar, the carcasses were given to the priests, who might eat the flesh within the temple; but in the sin-offering for the priests or for the congregation, Lev. iv., only the fat was burned on the altar; all the rest, even the skin, was carried to the place where the ashes used to be cast out, and there burned. The birds were offered as already described, but were given to the priests. They ate of the sacrifices after the services were concluded, so their chief meal must have been in the evening: it was unlawful to eat after midnight.

The principle set forth by the sin-offerings, we have seen, was to seek atonement for sins committed from ignorance. And in several parts of the New Testament, as in Romans, viii. 3, 2 Cor. v. 21, Christ is spoken of as a sin-offering, the original word meaning both sin and the offering for sin, as Magee and others clearly show. But, as the offerings went to the priests, in corrupt times they desired to promote their own advantage more than the devotion of the people. To this, perhaps, Hosea referred, chap. iv. 8, when he said "They eat up the sin" (the original word also signifies sin-offering) "of my people, and they set their heart on their iniquity." They sought their own advantage, instead of the reformation of the people.

Another class of sacrifices was the TRESPASS-OFFERINGS. These were for doubtful cases, as when a person was in doubt whether what he did were criminal or not, such as the case stated Lev. v. 2—6; but the Jewish doctors, in later times, added to the burden of this, as well as to other observances. The trespass-offerings evidently were designed that the conscience might be kept tender, and the appearance of evil be shunned. But evil-disposed priests gained

many advantages by raising scruples ; thus, as well as in other instances, laying upon the people a burden too heavy to be borne. Trespass-offerings were expressly ordered in the case of things stolen, unjustly gotten, or detained ; for sacrilege, injury to a bondmaid, for the Nazarite, and for the leper. The carcases of the animals in this case also went to the priests, except the fat and part of the inwards. There was an exception in the case of the leper. Part of the blood of the lamb was put upon the tip of his right ear, the thumb of his right hand, and the great toe of his right foot. The sacrifice also, as less holy, was killed on the south side of the court, and the flesh might be eaten by any persons, and out of the temple.

The PEACE-OFFERINGS included thank-offerings, freewill-offerings, and offerings in consequence of vows. These were usually of calves or lambs ; and a freewill-offering needed not to be free from blemish. The blood was sprinkled, the fat and inwards burned ; the breast and shoulder, after being lifted and waved by the offerer from right to left and up and down, but always towards the altar, was kept by the priests ; the rest of the sacrifice might be eaten by the offerer, under certain regulations, after having been boiled in a part of the temple used for that purpose. In the case of Eli's sons, the priests took more than the portion assigned them, and that in an overbearing, violent manner, 1 Sam. ii. 13, 14. Every peace-offering was accompanied by a meat-offering of cakes of flour ; a part was burned, and the rest given to the priests.

The sacrifices above described might be offered by heathens, either directly or indirectly, by the congregation of Israel at large, and by individual Israelites ; such, at least, was the practice in later times. The Jewish writers speak of the space between Jerusalem and the tower of the flock, or the tower of Edar, Micah iv. 8, as partly used for a pasture for cattle, the males of which were used for burnt-offerings, and the females for peace-offerings. This is thought to be the place where the shepherds were watching their flocks by night when the angel brought them tidings of Christ's birth, Luke ii. 8—14. Perhaps the animals they watched over were intended for the sacrifices which typified the Lamb of God, whose appearance on earth was then announced. The tower of Edar is mentioned as one of the places where Jacob fixed his abode, Genesis xxxv. 21.

Another class of offerings included those called **MEAT-OFFERINGS**. Of these there were three for the whole congregation: 1. The shewbread, Lev. xxiv. 5—9. 2. The sheaf of the firstfruits of barley, Lev. xxiii. 10—12; this was waved before the Lord. The side motion, the later Jewish rabbins said, was for restraining evil winds, the up-and-down motion for restraining evil dews: thus did they add to the simple statements of the Divine law. 3. The



THE MEAT-OFFERING.

offering of two wheaten loaves, for firstfruits, at the feast of Pentecost, Lev. xxiii. 17. The offerings for individuals were: 1. The daily offering of the high priest, Exod. xxix. 40, 41. 2. That offered by every priest on entering his office, Exod. xxix., Lev. vi. 20; these were wholly burned. 3. The offering of a small quantity of flour, by a poor man, instead of an animal for a sin-offering, Lev. v. 11. 4. The offering of barley-meal, brought with a suspected wife, Numb. v. 15; this and the firstfruits at the passover were the only offerings of barley. 5. An offering, Lev. ii. 13; this appears to have been a thank-offering for the bounties of Providence, and might be of dough, either unbaked or baked in an oven or a pan, also in wafers or thinner cakes. 6. The firstfruits, Lev. xxiii. 10—21. Oil and frankincense appear to have been required in most of these.

Among the exceptions was the poor man's offering; but neither leaven nor honey was allowed in any case, see Lev. ii. 11. It has been observed that leaven is the emblem of pride, malice, and hypocrisy; honey, of sensual pleasure: these are directly opposed to the graces and to the conduct required by the Divine law. Regular proportions of flour and the other articles were directed for the different sacrifices, and were kept in readiness for the offerers. In our Saviour's days, the flour being mixed properly in a gold or silver dish belonging to the temple, it was put with the frankincense into the vessel of service. The priest, then standing at the south-east horn of the altar, took a handful from the part moistened with oil, salted it, and laid it upon the fire with the frankincense. The rest was carried away for the priests' use.

The DRINK-OFFERING was a quantity of wine, differing according to the occasion, poured out, as the remainder of blood, at the base of the altar. This was offered with the morning and evening sacrifice, Exod. xxix. 40, and on other occasions.

The due performance or payment of these offerings, appears to have been enforced by conscientious feelings in the minds of the pious. Bodily punishments were inflicted on the unprincipled; the strict pharisaical observances of outward ceremonies also acted as a general stimulus in later times. They were at least to be offered on one of the three solemn festivals, when every male Israelite was required to attend and worship before the Lord in the tabernacle or temple, Exod. xxiii. 14; Deut. xvi. 16.*

It is evident that such observances are widely different from any services appointed under the gospel dispensation; but the directions respecting sacrifices, and the accounts of their being offered, are so minute and frequent, that we cannot be at any uncertainty as to their having been not only directed, but also offered up. And, considering the immense number of sacrifices offered on some occasions, as that of the dedication of the temple by Solomon, 1 Kings viii. 62—64, and at the cleansing of the sanctuary by Hezekiah, 2 Chron. xxix. 31—35, the courts of the temple

* This sketch of the principal sacrifices is sufficient to explain the manner in which they were offered, and the occasions on which they were required. A more particular account will be found in the "COMMENTARY," published by the RELIGIOUS TRACT SOCIETY, at the close of the book of Leviticus.

would present a scene which would now appear very singular to us, as well as the priests being regularly employed in slaughtering animals. We may be thankful that a more simple way of approach to the mercy-seat is permitted to us, less repugnant to the general feelings of mankind. In later times, the number of sacrifices often was very great : at one of the last passovers celebrated in Jerusalem it is stated that 255,000 lambs were eaten, so that at least three millions of people must have been present ; and that Josiah gave to the people no less than 30,000 kids or lambs for the passover, 2 Chron. xxxv. 7 : all these must have been without blemish.

We are not able to ascertain the manner in which the Levites studied the law, so as to know the extent of their views as to the design and meaning of the sacrifices ; but there are statements in the prophets sufficient to show that the types were studied with reference to the Messiah ; and it is plain that some among the Jews saw and rejoiced in the day of Christ, being led to contemplate it by the typical sacrifices and figurative language of Scripture ; see Heb. xi. 1, 26 ; John viii. 56 ; Luke ii. 25, 38.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

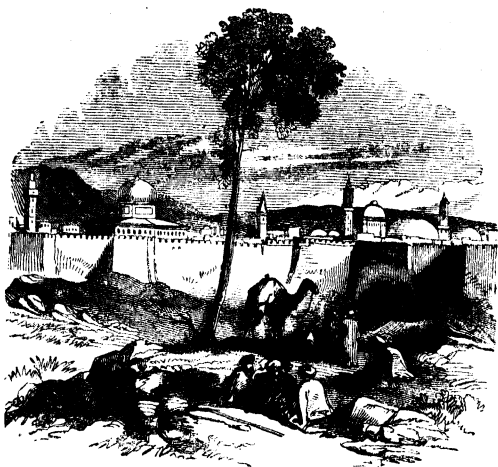
But Christ, the heavenly Lamb,
Takes all our sins away ;
A sacrifice of nobler name,
And richer blood than they.

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

Believing we rejoice
To see the curse remove ;
We bless the Lamb with cheerful voice,
And sing his bleeding love.

WATTS.



MODERN JERUSALEM.

CHAPTER XI.

THE JEWISH FESTIVALS.

THE great annual festivals of the Jews rememorate three most important national blessings: the bringing of the people out of Egypt, the giving the law, and the putting into their possession the land of promise. They are mentioned particularly, Lev. xxiii. 4. Each festival continued several days, and all or most of the males were required to be present at the tabernacle, being assured that their homes should not be injured during their absence on these occasions, Exod. xxxiv. 23, 24. This positive pledge and assurance is a manifest proof that the religion requiring such an observance was from God, and upheld by his almighty power and particular providence. For it does not appear that the nation ever received any injury during the attendance on these occasions; though, from passages in the historical books and Gospels, it is evident that this resort to the tabernacle, or to Jerusalem, was obligatory upon the people at large. The first instance of injury on record happened thirty years after the national rejection of Christ,

when Josephus states that fifty persons were slain at Lydda, while the rest of the inhabitants were absent attending the feast of tabernacles.

At these times the Jews, from all parts of the country, met together as brethren; they often went up accompanied by their wives, 1 Sam. i. 3, 7, and in large companies, Luke ii. 44. Several of the psalms, it is supposed, were sung during these journeys to Jerusalem. Here is a remarkable instance of direct providential interposition, united with a right observance or use of means; for these festivals occurred at the seasons best suited for travelling, and did not interfere with the ordinary labours of the field. This attendance promoted mutual love and friendship, by persons from different parts thus often meeting together. It tended to keep up attention to the services, and may be considered as typifying the gathering of all people together to Christ, and into his church, from all parts of the world, under the Christian dispensation. These assemblies appear to be alluded to, Heb. xii. 23.

The first of the great festivals was the PASSOVER, instituted to remind the Israelites of their deliverance from Egypt. A full account of this festival is given in Exod. xii. 3—28. It was called the feast of unleavened bread, because no leavened bread was to be eaten during the seven days it lasted, to remind the Jews how their fathers left Egypt in haste, Deut. xvi. 3. Even now, before the passover, the Jews examine their houses very scrupulously, to be sure that not a morsel of leavened bread remains within their walls. It used to be customary, and perhaps may be so still, to leave a few crumbs in a corner, which, when found, were cast out of the house with some ceremony; thus the minds of the young children were impressed by the peculiar observance required. Perhaps this has succeeded to the custom of encouraging the children to ask the meaning of the sprinkling of the blood on the lintel and posts of the houses, Exod. xii. 26, 27. It has been already remarked, that leaven is spoken of as an emblem of malice, hypocrisy, and sensuality; see 1 Cor. v. 7, 8.

The passover was very strictly observed. The number of persons who resorted to Jerusalem at this time was very great, as already stated. The inhabitants gave free use of their rooms to the strangers. An instance of this is seen in the case of our Lord, Mark xiv. 13, 14; many might be accommodated in temporary erections. The rabbins assert

that none ever said on this occasion, "I have not found a bed in Jerusalem to lie on." The beds in the east are merely small mattresses, little better than a piece of cloth.

In later times, several observances were added to the passover, beyond the simple observances directed in Exod. xii. The manner of celebrating it when our Lord was on earth appears to have been as follows, though it is not certain that all the ceremonials were universally observed:—

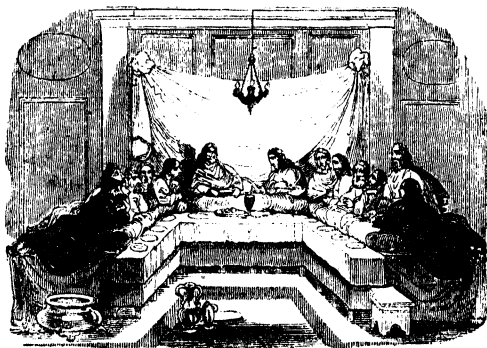
1. The males of the family or company, consisting of not less than ten, and sometimes twenty, met together in the evening, when they washed their hands and feet, and placed themselves at table in the reclining posture then customary. In earlier times, they ate the passover standing, with their staves in their hands, as about to begin a journey, Exod. xii. 11; latterly they reclined at this, as at other meals, to indicate that they had been brought into the promised land of their rest. A cup of wine, mixed with water, was presented to each guest, over which a blessing was pronounced, "Blessed be He that created the fruit of the vine!" The lamb, some unleavened bread, and bitter herbs, were then placed on the table as appointed by the law, also other articles of food. The principal person distributed pieces of the paschal lamb, with unleavened bread, until all the lamb had been eaten. The paschal lambs had been killed in the temple, with observances instituted for the occasion, and then being taken to the respective houses, were roasted on spits made of pomegranate wood. Every person present was bound to eat to the size of an olive at least. 2. After this first repast they again washed their feet, and replaced themselves at table, to eat the second course, or repast, consisting of bitter herbs, with a kind of sauce made of bruised palm branches, and berries or raisins, mixed with vinegar. This sauce was thick; it was called "haroseth," and was considered to represent the tempered clay from which their forefathers made bricks during their bondage in Egypt. Another cup of wine was taken. The master divided the bread into two parts, and laying one part aside, covered with a napkin, he then blessed the other and distributed it, saying, "Blessed be thou, O Lord our God, the King of the whole world, in the eating of unleavened bread." 3. He next took the reserved part from the napkin, and divided it into as many portions as there were guests. At that time, or some think at a rather earlier period, one of the youngest of the company asked the

meaning of this rite, *Exod. xii. 26*, "And it shall come to pass, when your children shall say unto you, What mean ye by this service? Then ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." The master answered by repeating the hagadah, or "showing forth." "This is the bread of affliction, which our fathers ate in the land of affliction. Let him that is hungry come and eat the pass-over; let him that hath need come and eat the passover; for this passover is our Saviour and our refuge." Or, he explained the symbolical meaning, of the different dishes and observances, expounding from *Deut. xxvi. 5*, "A Syrian ready to perish was my father," etc. Then taking the cup, he first tasted it himself, and presented it to each, saying, "Blessed be thou, O Lord our God, King of the world, who hast created the fruit of the vine!" This third cup was usually called the cup of blessing. The apostle refers to it, *1 Cor. x. 16*, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" See also *Psa. cxvi. 13*. 4. The whole ended with taking a fourth cup of wine, and singing the 113th and five following psalms of praise and thanksgiving, of which the 118th, the last, is peculiarly significant of the coming of Christ. These were called the great Hallel, or Hallelujah.

The preceding particulars throw considerable light on the concise accounts of the evangelists. The events of the passover and last supper, blended together, may be considered to have occurred as follows:—

When the paschal lamb was dressed, and all things were ready, Jesus reclined at table with the twelve, and according to *Luke xxii. 15*, he expressed that he had earnestly desired to eat this passover with them before he suffered. Taking a cup of wine, he blessed it, and told them to divide it among themselves. When the paschal supper, or what is called the first course, was ended, Jesus rose from table, and to set them an example of humility, washed their feet himself; he also exhorted them against seeking who should be the greatest. Our Lord then alluded to the traitor Judas, *John xiii. 11*, gave them the encouragement of a future glorious reward, *Luke xxii. 28—30*, and cautioned them all, especially warning Peter that Satan had desired to sift him.

Having replaced themselves at table to eat the second course, Christ testified more plainly than before, that one of them should betray him, and said that it was he who



dipped his hand in the dish with him. Judas asking, as well as the rest, "Is it I?" Jesus answered that it was, but unheard by the rest. Then John, instigated by Peter, inquired who was meant, and our Lord told the beloved disciple, who reclined next him, that it was the person to whom he should give a sop. After dipping the sop in the haroseth, or sauce, he gave it to Judas, who, finding himself detected, hastened from the place to put his treachery into execution.

Our Lord then took the bread which had been reserved, and blessed, and broke, and gave to the eleven disciples. Likewise he took the cup, and told them, "Drink ye all of it," Matt. xxvi. 27, showing by the words with which he accompanied these actions, that he instituted a solemn memorial of the sacrifice of his death. He concluded the whole by singing with his disciples a hymn, or the psalms already mentioned. Some principal commentators consider that the bread was distributed before Judas left the table, but they generally agree that he went out before the cup was given. That cup our Lord spoke of as typifying his blood, the blood of the new covenant—the grand plan of agreement or reconciliation God was establishing between Himself and mankind, by the passion, that is, the suffering and death of his Son, through whom alone men can draw nigh to God.

Learned men, who have closely examined the subject, have shown that the observances of the Jewish passover were directly opposed to several ceremonies common among heathen in their idolatrous feasts. And the passover had an especial typical reference to Christ in the circumstances attending it. It was, 1. Descriptive of his person; 2. Of his sufferings and death; 3. Of the fruits of these sufferings—deliverance and freedom; and, 4. Of the manner in which believers are made partakers of the blessed fruits of the sacrifice of Christ; as it is by the precious blood of Christ shed for our sins, and by that alone, that sinful man is delivered from the wrath which his sins justly deserve. This subject is discussed in works which treat upon the types, and in commentaries on the Bible.



FIRSTFRUITS OFFERED.

During the passover, the sheaf of the firstfruits of the barley harvest was offered with a particular sacrifice; this is directed Lev. xxiii. 9—14. On the anniversary of this day our Lord Jesus Christ rose from the dead; the apostle Paul may have had this specially in view when speaking of Christ's resurrection, 1 Cor. xv. 20, "He is become the firstfruits of them that slept."

The second great festival was the feast of PENTECOST, a Greek word, from the feast being kept on the fiftieth day

after the first day of unleavened bread. In the Bible it is spoken of under several names. The feast of weeks, *Exod.* xxxiv. 22, *Deut.* xvi. 10—17; the feast of harvest, *Exod.* xxiii. 16; the day of firstfruits, *Numb.* xxviii. 26. It was celebrated during the seventh week, or a week of weeks after the first day of the passover, and because on this day the firstfruits of the wheat harvest were presented with thanksgiving to God for his bounties: see *Exod.* xxiii. 16; *Lev.* xxiii. 15—21; *Numb.* xxviii. 26—31. On this day also the giving the law from Mount Sinai was commemorated. The number of Jews who attended at the festival was very great; see *Acts* ii. 5—11. At this season the Holy Spirit came miraculously upon the apostles and the firstfruits of the Christian church, *Acts* ii. 4, 41.



THE FIRSTFRUITS CARRIED UP TO JERUSALEM.

On this occasion, the people went up to Jerusalem in solemn processions, carrying their offerings of firstfruits; many in baskets richly wrought, and ornamented with flowers, which were solemnly presented in the temple. The sacrifices at this festival were numerous, but we need not go minutely into the particulars. In *Deut.* xxvi. 5—10, is a beautiful form of thanksgiving to be used in presenting the firstfruits, which reminded the Jews of their origin from "a Syrian ready to perish," and recapitulated the Lord's merciful dealings towards them.

The feast of **TABERNACLES** continued for a week. It was to keep in the memory of the Israelites their dwelling in booths or tents in the desert, consequently of the days of their pilgrimage there; thus it was an emblem of the transitory nature of man's abode upon earth, Lev. xxiii. 34—43. It is also called the feast of ingatherings, Exod. xxiii. 16. At this time was the vintage, and the gathering of fruits. The sacrifices for this occasion are directed, Numb. xxix. They were numerous, but diminished each day the festival lasted. In the whole, seventy bullocks, fourteen rams, seven goats, and ninety-eight lambs were offered during the seven days. During this week, the people were to dwell in tents, or in arbours, of branches of trees,



BOOTHS AT THE FEAST OF TABERNACLES.

which latterly were made upon the flat roofs of their houses. They carried branches of palm and of other trees, singing, "Hosanna!" that is, "Save I beseech thee!" Lev. xxiii. 40; Neh. viii. 15. This festival was celebrated with especial rejoicings. But the most remarkable of the later ceremonies was the pouring out water upon the altar. A golden pitcher was filled at the Pool of Siloam, and brought into the temple, through the water-gate, with

much ceremony. The water was then mixed with wine, and poured upon the sacrifice as it laid upon the altar. It seems to have been adopted as an emblem of future blessings, perhaps in allusion to Isa. xii. 3. It might have reference to the water that flowed from the rock in the wilderness, and to the blessing of future rains solicited on this occasion; but the devout Jews also considered water emblematical of the Holy Spirit, and in their writings referring to this custom, say, "Why is it called the place of drawing? Because from thence ye draw the Holy Spirit; as it is written, And ye shall draw water with joy from the fountains of salvation." The rejoicing on this occasion was such as to cause a saying, "He that never saw the rejoicing of the drawing of water, never saw rejoicing in all his life." Upon this day, they read the last section of the law, and also began the first, lest they should appear more glad to end these readings than willing to begin them. It was upon this day, the last, or the great day of the feast, that our blessed Lord stood forth in the temple, and spake with a loud voice the animated and very expressive declaration, implying that the Holy Spirit should be his gift, John vii. 37, 38, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture has said, out of his belly" (or rather from his heart) "shall flow rivers of living water."

c. The people attended the sacrifices, heard the traditions expounded, and listened to the vocal and instrumental music of the psalmody; even the gravest among the men leaped and lanced in the temple courts on this occasion. The rabbins say this custom was founded on the act of David, 2 Sam. vi. 14; but his movements in the procession which accompanied the ark must have widely differed from the indecorous display of the Jews in later days. These rejoicings were continued to a late hour, and the court of the women was splendidly lighted up. Each person had a luleb, formed of some branches of willow, bound up with pieces of palm and myrtle, and carried a pome-citron, or fruit of the citron-tree, somewhat resembling a large orange, in his hand. The lulebs were carried home to their houses, and brought again on the day following. Maimonides considers that these branches were intended for a sign of joy on account of the deliverance of the Israelites from the desert, a place destitute of fruits and seed.

Two other festivals were directed in the law, although the celebration required was not so general as upon the occasions already mentioned. The first was the feast of TRUMPETS, so called from the trumpets being blown with more than usual solemnity; and it may be considered as typical or emblematical of the publishing the gospel, Numb. xxix. 1—6; Lev. xxiii. 24, 25. The other was the feast, or rather the fast of expiation; the great DAY OF ATONEMENT, on which day the people were forbidden to eat food. Maimonides speaks of it as a day wholly devoted to repentance and Divine worship, to be entirely spent in confessing and forsaking sin. The sacrifice on this day was more solemn than any other. It was offered by the high priest alone, for the sins of the whole nation during the preceding year. The law respecting it is given, Lev. xvi., which chapter the reader should now peruse. We will describe the proceedings of this day as observed in the later times of the Jews. The high priest left his house and family seven days before, and lived in a chamber in the court of Israel: a substitute also was appointed, lest anything should occur to render him unable to discharge the duties of this great day. Twice during this interval he was sprinkled with water in which ashes of the red heifer had been steeped, lest he might unknowingly have been defiled by some dead body. During this interval he practised the duties he would have to perform on that day, and studied the directions for the services. He was solemnly adjured not to alter anything as to burning the incense; a high priest, of the sect of the Sadducees, having once ventured to light it before he went within the veil. On the day before the solemnity took place, he might eat plentifully, to prepare himself to support the ensuing fast, but he must not sleep during the night. He either read and expounded the Scriptures, or listened to others; the parts usually selected were Chronicles, Ezra, Job, or Daniel. Upon this day, according to the later Jews, the high priest was permitted to pronounce the word JEHOVAH, the peculiar name of God, which they did not allow any one to pronounce except the high priest, and him only on this day.

We now come to the duties of the high priest on the great day of atonement. Early in the morning he bathed, and arrayed himself in the rich garments of his office; then, proceeding to the court, he washed his hands and

feet at the laver. During this day, he bathed his whole body five times, and washed his hands and feet ten times. He then killed the morning sacrifice, laid the pieces on the fire, trimmed the lamps in the holy place, offered the incense, and blessed the people from the steps of the porch. The usual morning service being concluded, he proceeded to offer the sacrifices peculiar to the day—a bullock, a ram, and seven lambs for a burnt-offering, with meat-offerings, and a kid for a sin-offering. He then again washed his hands and feet at the laver.

As it was a fast day, the people did not return home, but the public services were continued without intermission. The high priest again bathed his whole body, and put on the white linen dress usually worn by priests, thus showing that when he appeared as a sinner, to expiate his own sins and the sins of the people, he was to be arrayed in a humble dress, and that there is no distinction of persons before God; also that he then acted, not in his peculiar character of high priest, but as the representative of the congregation. Having again washed at the laver, he proceeded to the north side of the altar, where he found more animals ready to be sacrificed. The first were the sin-offerings: the bullock for his own sins and those of the priests, and the two kids of the goats for the congregation. Placing his hand upon the head of the bullock, he turned towards the holy place, and prayed as follows:—

O Lord, I have sinned, done perversely, and transgressed before thee, I and my house. I beseech thee, O Lord, expiate the sins, perversities, and transgressions whereby I have sinned, done perversely, and transgressed, I and my house, as it is written in the law of Moses thy servant, saying, For on this day he will expiate for you, to purge you from all your sins before the Lord, that ye may be clean." The attending ministers added, "Blessed be the glorious name of his kingdom for ever and ever!"

The high priest then went to the north-east corner, and the kids were placed one on his right and the other on his left hand. Two pieces of gold, one inscribed "For the Lord," the other "For Azazel," were put into a box; the high priest drew forth one with each hand, and the goat on the hand in which was the lot of Azazel became the scape-goat, and a scarlet list was tied on his forehead. The Jewish tradition is, that this cloth frequently became white when tied on the goat, but that it never changed during

the last forty years before the destruction of Jerusalem. This is noticed by some with reference to the manner in which the Jews, about that period, imprecated the blood of Christ to be on themselves and on their children, Matt. xxvii. 25. The other goat was then taken to the rings. The high priest having repeated his confession, killed the bullock, and gave a vessel with some of the blood to a priest, who carried it to the top of the steps of the porch, stirring the blood to prevent its congealing.

The high priest next took from the altar a censer of coals, and ascended the steps of the porch, carrying also a plate with incense, while the people anxiously prayed for him. He crossed the porch and the holy place, and opening the veils, entered the holy of holies. This day was the only time during the year when that sacred place was entered by any one. Standing before the ark, the high priest placed the censer on the floor, and with his hands put the incense upon the fire. When the place was filled with smoke, he retired backwards till he was without the veil, uttering a short, but lifeless formulary for national prosperity. He then fetched the blood, and sprinkled it eight times before the ark, and leaving the burning censer, retired to the holy place, where he set down the rest of the blood, and then returned to the court of the priests. He then sacrificed the goat, and sprinkled the blood in the same manner. During this time no person was allowed to come beyond the altar. The typical nature of the services of this day will be noticed presently; but we may here remark, from Outram, that, as the high priest thus carried the blood, which is the vehicle of the life or sensitive soul of the victims, into the innermost sanctuary, and sprinkled it towards the mercy-seat, so our High Priest in the heaven itself, which that sanctuary prefigured, presents not only the soul, but the body of the victim that was slain for our sins. Christ has appeared in the character of the High Priest, as well as in that of the offering, Heb. ix. 11, 14, 24—26.

The next process was to make atonement for the holy place, by sprinkling the blood of the bullock and the goat first separately, and then mixed together, before the veil, and upon the altar of incense. Then, crossing the court of the priests, he made atonement for that place, by pouring out the rest of the blood at the south-west corner. The great altar was not sprinkled like that of incense; perhaps from being considered to be so holy as to sanctify

every offering laid upon it, see Exod. xxix. 37, Matt. xxiii. 19, it was not thought to need any purification.

The time now came for sending away the scape-goat, as a type of Him who bare away our infirmities, and carried off our diseases, Matt. viii. 17; Isa. liii. 4. The high priest proceeded to the place where the scape-goat still



stood, and, with the stationary men, confessed over it the sins of the people, placing their hands upon its head. It was then given to a person who, accompanied by others, led it forth to a high and steep rock, about twelve miles from Jerusalem. Ten booths were erected on the road thither, at equal distances, and in each of them persons were placed. The man in charge of the goat was delivered over to each company in succession, meat and drink being offered to him at each station. The company from the last booth stopped at a distance from the rock, while the man who led the goat unbound the scarlet cloth, and tore it in two, replacing one half between the horns of the animal, and fixing the other piece to the rock; then pushing the goat backwards,

to prevent its leaping, he tumbled the animal over the rock, and it was dashed to pieces by the fall. The person appointed to discharge this duty returned to the nearest booth, and remained there till the evening, when he bathed, and washed his clothes, and went back to the city. Maimonides thus speaks of this ceremonial: "The scape-goat expiates all the sins mentioned in the law, whether light or heavy, whether committed through contumacy or error, whether done ignorantly or knowingly. Every one who repents is thus atoned for by the scape-goat; but if any one do not repent, then only his lighter transgressions are expiated by the scape-goat." Surely Christians should learn to look to Him who was typified by the scape-goat.

Meanwhile the priest disposed of the carcasses of the sin-offerings; only the fat was burned upon the altar, the rest being burned without the city, as directed Lev. viii. 17, by some of the priests, who also bathed and washed their clothes before their return.

At the time when they supposed that the man with the scape-goat had gone three miles from Jerusalem, the high priest entered a pulpit in the court of the women, and read Lev. xvi. and xxiii. 27—32, the passages in the law concerning this solemnity. He also repeated eight short prayers. Then, returning to the inner court, he washed his hands and feet at the laver, went again to a chamber on the north side, where he bathed and put on his rich garments, and again washed his hands and feet at the laver; this being required of every priest each time he quitted the court and re-entered it. He then offered two rams for a burnt-offering.

By this time the hour for the evening service had arrived, and when it was offered, the high priest again washed and bathed, and putting on his plain garments, washed and went into the holy of holies a fourth time, to bring away the censer and incense plate. His being said to enter once, Heb. ix. 12, has reference to his entering only one day in the year. He again washed, bathed, put on his rich garments, washed, and went into the holy place to offer the evening incense and trim the lamps. Then washing for the last time, the high priest laid aside his rich apparel and retired to his own house, accompanied by the multitude, who rejoiced that God had not mingled his blood with that of the sacrifices.

Thus ended this solemn ceremonial, and there is much in

it that deserves serious attention. It was a day of fasting for national humiliation, and surely other nations ought to copy the example stately, and humble themselves before the Lord. The scape-goat, figuratively bearing away the iniquities of the people, reminds of the Saviour, who bare the sins and sorrows of his people, as the burnt-offerings remind of Christ's sufferings; while the high priest's offering for himself as well as others, reminds that all mankind have sinned, and come short of the glory of God. But the solemn entrance of the high priest into the most holy place was especially to represent Jesus, the Great High Priest of our profession, who, when, by the one offering up of himself, he had made expiation for sin, entered into heaven itself, with his own blood, having obtained eternal redemption for all his people, there to appear in the presence of God for them, and to make continual intercession for them, Heb. ix. 24—28. The apostle, Heb. ix. x., declares how much the intercession of Christ was superior to that of any mere man; also that sacrifices of bullocks and goats were only of avail to take away ceremonial pollution, for it was not possible these should atone for sin. Hence the apostle, writing under the inspiration of the Holy Spirit, concludes, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge" the believer's "conscience from dead works" (deeds deserving of death) "to serve the living God?" Heb. ix. 13, 14. Here again remark, with Outram, the manner in which Christ united in his own person the various parts of this typical service—as Offerer, as Victim, and as High Priest. He offered himself willingly in our behalf, both as offerer and offering; he was the victim slain; and he was both the High Priest and the slain victim, when he entered the heavenly sanctuary where he now pleads for us.

After the captivity, the Jews instituted other fast and feast days, in addition to those prescribed by the law. The two principal were the feast of purim and that of the dedication. The feast of purim, or lots, was to commemorate the deliverance of the Jews from the plot of Haman, for their extirpation, as recorded in the book of Esther. One day was kept as a fast, in reference to the day on which the Jews were to have been destroyed, the two following as feasts for their deliverance. This is still observed, but

there are no particulars as to the manner in which it was celebrated in the temple.

The feast of dedication was appointed by Judas Maccabeus, as a new consecration of the temple, after it had been polluted by Antiochus Epiphanes, who destroyed the books of the law, plundered the temple, and even erected an altar on the top of the great altar, where he caused a sow to be sacrificed, and sprinkled the courts and temple with broth of swine's flesh, thus rendering them as defiled as it was possible to be, in the view of the Jewish people. This defiled altar was taken down by the Maccabees, and the stones laid up in a chamber at the north-west part of the court of Israel. A new one was built, and the hallowed furniture again supplied. The re-dedication then took place, B. C. 170. The festival continued eight days; but the chief distinctive observances were, singing the hallel, or Psalms 113 to 118, on the first day, with a general illumination for eight successive nights. The rabbins connected with it a story of a miraculous increase of the temple oil after Antiochus had been overcome. This festival is noticed, John x. 22, from whence it appears that our Lord sanctioned it by his presence, and that it took place in the winter.

The festival of the sabbatical year claims attention elsewhere, in connexion with the observance of the sabbath day; and the feasts connected with the new moons, and the beginning of the year, come under view when noticing the spiritual worship of the Jews.



ANTIOCHUS EPIPHANES, FROM AN ANCIENT COIN.

CHAPTER XII.

MISCELLANEOUS OBSERVANCES.

THE USE OF SALT—CIRCUMCISION—LAWS AGAINST NECROMANCY—THE RED HEIFER—CLEANSING THE LEPER.

IN Levit. ii. 13, is an injunction, "With all thine offerings thou shalt offer salt." Salt was an emblem of friendship and faithfulness, and was used in their sacrifices, and in their covenants which were confirmed by sacrifices, as a token of confirmation: see Lev. ii. 13; Numb. xviii. 19; 2 Chron. xiii. 5. In the latter passage, Abijah speaks of the covenant or promise, sent to David by the prophet Nathan, as an assurance by a covenant of salt. In the figurative language of Scripture, salt denotes that incorruption of mind, and sincerity of grace, which is necessary in all who would present an acceptable offering to God, as well as hold communion with him in the exercises of worship.

Large quantities of salt were used in the temple with the sacrifices; it was chiefly rock or earth salt, which abounds in several places in the neighbourhood of Judea; and nothing can be more solitary or desolate than these districts, even the birds and beasts shun them. The sentence denounced against idolatrous Judah, Jer. xvii. 6, was, that her land should be as desolate as one of these dreary wastes. This salt loses its savour by exposure to the air; it was then scattered over the marble pavement of the temple, to render it less slippery in wet weather. Our Saviour is supposed to refer thereto, Matt. v. 13; and his words present an affecting caution, as well as an encouragement, to every professing Christian. "Ye are the salt of the earth," preserving it from being destroyed through the corruptions of the wicked, but justly cast forth as worthless refuse, if that great object is not duly attended to by you. With respect to the confirmation of covenants, if an Arab gives a traveller salt, he may be assured of his protection. It is related of an Arab robber, that having broken into a palace, he was about to depart with a considerable booty, when he kicked something with his foot in the dark; on putting it to his mouth he found it was a lump of salt. Considering that he had, though

unconsciously, partaken of the salt of the owner of the property, he laid down the articles he had collected, and hastened from the spot.

The Jews, in Scripture, are frequently called the circumcision, in allusion to their being the chosen people of God, the descendants of Abraham, and taken into covenant with Jehovah: see Gen. xvii. 4—8, "Thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Circumcision was ordained as a token of this covenant, and Abraham and his descendants were to be circumcised, as a token of their partaking its benefits, and that the remembrance of it might not be forgotten. But the freeness of the grace of justification, which was promised to Abraham and all his spiritual seed by this covenant, preceded the institution of the rite of circumcision. This point is strongly pressed by St. Paul, in Rom. iv. 10. The apostle also shows the spiritual or mystical intent of this ordinance, by teaching that as he is not a Jew who is only one outwardly, so neither is that (the true) circumcision which is outward in the flesh; but "he is a Jew," or true Israelite, "who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God," Rom. ii. 28, 29; see Col. ii. 11.

The Jews, when boasting of their privileges, often called themselves "the circumcision," and spoke of the Gentiles with contempt as the uncircumcised. It was the sign or mark of their profession as worshippers of the true God; and no Jew, without this, could be admitted to partake of the passover, Exod. xii. 48. Thus it was enforced as an observance of the Levitical dispensation; and thus Christ ascribes the institution of circumcision to Moses, though it was derived from the patriarchs, John vii. 22. It was a

rite suited to teach the obligations of a holy nation, to seek for purity of heart and holiness of life.

A proselyte of the covenant was a stranger, who renounced idolatry, and had been circumcised, and thereby was pledged to keep the whole of the ceremonial as well as the moral law. These were called proselytes of righteousness. A proselyte of the gate was a stranger who sojourned among the Jews, "the stranger that is within thy gates," Deut. xiv. 21. He worshipped Jehovah as the only true God, and received the moral law; but he was not circumcised, nor engaged to the ritual and ceremonial observances. Of this description probably were "the devout men who feared God," frequently mentioned in the New Testament, particularly Cornelius, Acts x. 1. They were bound to the observance of the sabbath.

The rite of circumcision was to be performed when the child was eight days old, even though that day might fall upon the sabbath, John vii. 22; and it is considered that it was then customary to name the child; see respecting John the Baptist and Jesus, Luke i. 59, ii. 21; where we read how Simeon took the child Jesus in his arms and blessed him. At the institution of this rite Abram's name was changed to Abraham.

In later times, the Jews introduced superstitious and unnecessary observances into this as well as other rites. One was, to leave a seat empty for the prophet Elijah, who was supposed to be present, though not visible. The whole observance became unnecessary, when the ceremonial law was done away by the coming of Christ, and the Christian dispensation was set forth. There are frequent references to this in the writings of the apostles, for many Jewish Christians were still attached to their old rites, and endeavoured to enforce the observance of them, especially circumcision, which was the first, and as it were the bond or pledge to all the rest. But the apostles, particularly St. Paul, earnestly contended against the observance of this rite by the Gentiles; knowing, that, if liberty should be permitted in this respect, their Christian liberty as to all ceremonial observances could no longer be opposed. The question was solemnly considered by the apostles and the rest of the church at Jerusalem, as is recorded Acts xv., when the assembly followed the view taken by the apostle James, that the observance of this rite was not to be required from Gentile converts. Then the preachers of the gospel seem to have gone forth with

renewed activity and success. Yet, while the temple stood, many Christians who were of Jewish extraction seem to have considered it requisite that they and their children should observe the ordinances of the ceremonial law. St. Paul caused Timothy to be circumcised, his mother being a Jewess, Acts xvi. 1—3; and the apostle himself declared before Festus, that he had not done anything contrary to the law of the Jews. An attempt to confirm this point, that he “walked orderly and kept the law,” in which perhaps there was some departure from Christian simplicity, gave rise to the tumultuous scenes that ended in the apostle being sent to Rome as a prisoner: see Acts xxi. It is best always to act with simplicity as well as with truth, and not even in appearance to lay stress upon things which in our hearts we believe are indifferent.

It is plain also that Moses, from the first promulgation of the law, directed the attention of the Jews to the spiritual import of this rite: see Deut. x. 16, xxx. 6. The latter verse is a promise, as follows, “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” It indicated the putting off the body of the sins of the flesh, Col. ii. 11; and the prophets frequently reproached the disobedient Jews as uncircumcised in heart.

At the admission of full proselytes, who were called proselytes of righteousness, circumcision, baptism, and the offering of sacrifices were customary. The two latter were required of women as well as men. The baptisms or washings were accompanied with some ceremonies, and are supposed to be alluded to by the apostle Paul, Heb. vi. 2, and elsewhere. A proselyte was required: 1. To come willingly; neither force nor fraud might be employed. 2. Perfectly to renounce errors and idolatry, and entirely to separate from former friends: the Jews called proselytism a new birth, and our Lord showed that men must be born again, not only of water, but of the Holy Ghost, John iii. 5. 3. Submission to the law given by Moses. 4. An engagement to continue faithful to death.

Another point respecting the ritual or ceremonial law, noticed by Lowman, must here be briefly adverted to. The ritual law clearly denotes the belief in the immortality

of the soul, and the separate existence of departed spirits, as the general belief of the whole nation. This is also expressed by the laws against consulting the dead; but especially by the strict enactments against the idolatrous customs of their neighbours, either in regarding the souls of dead men as demigods, or in worshipping demons as the guardians of mortal men. Not only are there direct laws against these observances, but the whole of the Jewish rites evidently are framed so as positively to exclude any such doctrines. Nothing is more expressly set forth, than that no attention must be paid to any belief in a class of inferior deities, wherewith heathen worship abounds. This is strongly implied in the regulations which precluded all undue respect to the dead; see Lev. xix. 28. The excess to which funeral honours were carried among the heathen, by an easy transition, led to deifying the objects of this respect; the very same feeling led to the canonizing of dead men, and the worship of saints, in the church of Rome and in the Greek church.

Among the ritual observances of the Jewish law was the consecration of the ashes of the red heifer, and the use made of them by mixing them with water, to be employed for the ceremonial purifications, by sprinkling the unclean. This is of importance, for the rite certainly had direct reference to Christ and things done under the gospel. It has been well remarked, that the water used for purifying owed even its typical qualities to the ashes of the heifer mixed with it. St. Paul makes a distinct allusion to it in the epistle to the Hebrews, chap. ix. 13, 14. In Numbers xix. the reader will find a full account of this ritual observance, and the various purposes for which the ashes were to be used. To these ceremonials the later Jews made very considerable additions. Many rules were appointed for guidance in selecting the heifer, which was shut up seven days before the sacrifice. The priest appointed to officiate was prepared by a variety of ceremonials, and the animal was sacrificed on the side of the valley of Kedron, towards the Mount of Olives. The heifer being killed and burned, the ashes were gathered up with great care, pounded, and sifted. One-third part was laid up in a place on the mountain for the sprinkling the people, one-third delivered to the twenty-four courses of priests for their purifications, and the

remainder kept in a chamber of the temple. The lengths to which the later Jews carried their superstitious observances, in using these ashes, are too absurd to be mentioned.

According to Jewish traditions, nine red heifers have been sacrificed: one by Eleazar, the son of Aaron; one by Ezra; seven others between the captivity and the destruction of the temple by the Romans; and they expect that a tenth will be burned in the days of their Messiah. That seven should have been required during the last 500 years, and only two during the preceding period of 1,000, shows how the ceremonial observances were multiplied. The sacrifice of this heifer was typical of the death of Christ; but learned men point out several circumstances, by which this sacrifice and its ceremonials poured contempt on some heathen usages, especially by the sacrifice of an animal held sacred by the Egyptians. And by confining the use of consecrated water to one case, that of defilement by a dead body, the use of similar lustrations by consecrated water on other occasions was checked. In the other cases of general occurrence, the water used for purification was selected without any ceremonial observances; but still they expressed a due honour to the presence of Jehovah, constantly representing how needful it was for those honoured by a near approach to the Divine Presence, to keep themselves pure, and cleansed from all filthiness of flesh and spirit, that they might honourably serve a God so holy and so pure.

In other regulations the customs of the heathens are directly opposed, and sometimes expressly forbidden, as by the injunction not to seethe a kid in its mother's milk, *Exod. xiii. 19*, which was practised among the heathen as a magical rite. They sprinkled the milk in their fields and gardens, believing it would insure fruitfulness in the following year. Also in the distinctions about clean and unclean meats, *Lev. xi.*, and by directing sacrifices of animals which were accounted sacred by the heathen.

One more ceremonial must be noticed. The rites for cleansing a leper are stated, *Lev. xiv.*, in very clear and express terms. It is to be observed, that the cleansing of the leper was not in any manner supposed to be caused by the observance of any rites of the law, or by any proceedings of the priests. All they had to do was to examine the leper, and pronounce when he was cleansed. The

priest was to examine the leper some days before he was allowed to enter the court of the tabernacle, to offer the sacrifices commanded by the law for his cleansing. The same course was pursued in the temple, where a place was set apart for the leper till the time for the offering of his



THE LEPER PRONOUNCED CLEAN.

arrived. Although pronounced clean by the priest where he dwelt, and inspected on his arrival at the temple, yet it is to be observed, that he was not allowed to enter the court of Israel till his sacrifices had been offered. He stood in the gate Nicanor, stretching forwards towards the inner court, but might not proceed further till his sacrifices were slain, and the priest had put some of the blood of the victim upon his left ear. How lively this representation of the efficacy of the atoning blood of Christ!

Lowman and Graves have clearly shown that the Jewish ritual, as a system, was not so burdensome as many suppose. It is true, that there were many ceremonial observances, but these in their simple and original form were all calculated to promote the temporal interests and welfare of the nation; therefore the adversary tempted them before the captivity to break these, and to refuse compliance with the Divine precepts; and after the captivity, to render the kind

restrictions a heavy yoke, by adding their own traditions. The sacrifices, when offered by individuals as sin-offerings, were light compared with the penalties which might have been enforced. And as a national ritual, though at times complicated, and to our ideas unpleasing, the sacrifices could not be regarded as expensive. The stated offerings at the temple during the year have been estimated as follows:—115 bullocks, 38 rams, 31 kids, 1,103 lambs, 600 bushels of fine flour, 500 gallons of oil, and 400 gallons of wine. The whole yearly expense of this national ritual service, Lowman observes, would not cost 100*l.* for each of the twelve tribes. Still the personal attendance, the occasional sacrifices and lustrations, rendered it burdensome to individuals, when compared with the Christian dispensation: see Acts xv. 10.

The following TABULAR VIEW of the CEREMONIAL LAW will be found useful. It arranges the various precepts under their respective heads, so as both to show the details and to what those details may be referred. Most of these precepts have already been noticed; others need only to be thus enumerated.

| THE CEREMONIAL LAW. | Exodus. chap. | Leviticus. chap. | Numbers. chap. | Deuteron. chap. |
|--|--------------------|---------------------|-------------------|--------------------|
| Of the holy place | 20. | 17. | — | 12. |
| Of the tabernacle | 25, 26. 27, 35. | — | — | — |
| The laver of brass | 30. | — | — | — |
| The altar of burnt-offering | 27. | — | — | — |
| The altar of incense | 30. | — | — | — |
| The candlestick of pure gold | 25. | — | — | — |
| The table of shewbread | 25, 26 | — | — | — |
| The priests and their vestments | 28. | — | — | — |
| The choosing of the Levites | — | — | 18. 3. 8. | — |
| The priest's office in general | — | — | 3. 18. | — |
| Their office in teaching, | — | 19. 10. | — | 18. 12. 17 31. |
| Their office in blessing | — | — | 6. | — |
| <i>Of the sacrifices according to their several kinds; namely—</i> | | | | |
| What the sacrifice ought to be | — | — | — | 15. 17. |
| Of the continual fire | — | 22. | — | — |
| Of the burnt-offerings | — | 6. | — | — |
| Of the peace-offerings | — | 6, 7. | — | — |
| For sin committed through ignorance of the law | — | 3. 7. | 5. | — |
| For sin committed through ignorance of the fact | — | 4. | — | — |
| For sin committed wittingly, yet not through impiety | — | 5. 7. | 5. | — |
| The special law of sacrifices for sin | — | 6. | — | — |
| Of things belonging to the sacrifices | — | 6, 7. | 15. | — |
| Of the shewbread | — | 2. 6, 7. | — | — |
| Of the lamps | 27. | 24. | 8. | — |
| Of the sweet incense | 30. | 24. | — | — |

| THE CEREMONIAL LAW. | Exodus. chap. | Leviticus. chap. | Numbers. chap. | Deuteron. chap. |
|---|--------------------|---------------------|-------------------|--------------------|
| <i>Of the use of ordinary oblations :</i> | | | | |
| Of the consecration of the high priests and other priests | 29, 30. | 6. 8. | — | — |
| Of the consecrations and office of the Levites | — | — | 8. | — |
| Of the dwellings of the Levites | — | — | 35. | — |
| Of the anointing the altar, and all the instruments of the tabernacle | 29, 30. | — | — | — |
| Of the continual daily sacrifices | 29. | — | 28. | — |
| Of the continual sabbath-days' sacrifice <i>Of the solemn sacrifice for feast-</i> <i>days; namely—</i> | — | — | 28. | — |
| Of trumpets | — | — | 10. | — |
| Of new moons or beginning of months | — | — | 28. | — |
| Of the three most solemn feasts in general | 33, 34. | 23. | — | 16. |
| Of the feast of passover | 12, 13. 23. 34. | 23. | 9. 28. | 16. |
| Of the feast of pentecost | 23, 34. | 23. | 28. | 16. |
| Of the feast of tabernacles | 23. 24. | 23. | 29. | 16. |
| Of the feast of blowing the trumpets . | — | 23. | 29. | — |
| Of the feast of expiation | 30. | 16. 13. | 29. | — |
| Of the firstfruits | 22, 23. 34. | 2. | 15. | 26. |
| Of tithes | — | 21. | 18. | 12. 14. 26. |
| Of fruits growing and not eaten of . | — | 19. | — | — |
| Of the firstborn | 13. 22. 34. | — | — | 15. |
| Of the sabbatical year | 23. | 25. | — | — |
| Of the year of jubilee | — | 25. | — | — |
| Of vows in general | — | 27. | 30. | 13. |
| What persons ought not to make vows | — | — | 30. | — |
| What things cannot be vowed | — | 27. | — | 23. |
| Of redemption of vows | — | 27. | — | — |
| Of the vows of the Nazarites | — | — | 6. | — |
| <i>Of the laws especially regarding the priests; namely—</i> | | | | |
| Of pollutions | — | 22. | — | — |
| Of the high priest's mourning | — | 21. | — | — |
| Of his marriage | — | 21. | — | — |
| Of the mourning of the ordinary priests | — | 21. | — | — |
| Of their marriage | — | 21. | — | — |
| Of their being forbid the use of wine, etc. | — | 10. | — | — |
| Of sanctified meats | — | 6. 17. 19. 22. | 5. 18. | 12. 15. 18. |
| <i>Of the office of the Levites; namely—</i> | | | | |
| Teaching | — | — | — | 17. 27. 31. |
| Offering | — | — | 3, 4. 18. | 10. |
| <i>Other ceremonial laws; namely—</i> | | | | |
| Of uncleanness in general | — | 15. 19. | 5. | — |
| <i>Of uncleanness in meats; namely—</i> | | | | |
| Of blood Gen. ix. | 23. | 7. 17. 19. | — | 12. |
| Of fat | — | 3. 7. | — | — |
| Of dead carcasses | 22. | 17. | — | 14. |
| Other meats and divers living creatures | — | 11. 20. | — | 14. |
| Of uncleanness in the issue of seed and blood | — | 15. 12. | — | 23. |
| In the dead bodies of men | — | — | 19. | — |
| In the leprosy | — | 13. 14. | 5. | 24. |
| Of circumcision Gen. xvii. | — | 12. | — | — |
| Of the water of expiation | — | — | 19. | — |
| Of the mourning of the Israelites . . | — | 19. | — | 14. |
| Of mixtures | — | 19. | — | 22. |
| Of their garments and writing the law privately | — | — | 15. | 6. 11. 22. |
| Of young birds not to be taken with the dam | — | — | — | 22. |
| Of their paddle staves | — | — | — | 23. |



A MODERN JEW AT PRAYER, WEARING THE PHYLACTERY AND THE VEIL.

CHAPTER XIII.

THE WORSHIP OF PRAYER AND PRAISE.

THE second part of the subject under consideration may be called, by way of distinction, THE SPIRITUAL WORSHIP OF THE JEWS. There is quite enough, both in Deuteronomy and Joshua, to satisfy us that Moses and his successor taught the Israelites, that they were to draw near to God in acts of mental worship. And the same principles are taught in every part of Scripture. The necessity for prayer at once appears, when we consider the dependent condition of all creatures, who can only be supported and supplied by that bounty and liberality which at first created all things. The house of the Lord (see Isa. lvi. 7) is especially to be denominated the house of prayer. Nor should the remark of Henry be forgotten, that, as in the *institutions*, so in the *devotions* of the Old Testament, there is

more of Christ than perhaps the Old Testament saints were aware of.

There is no reason to doubt that Adam and Eve were made partakers of the grace set forth in the promises of redemption, and that they instructed their children in the same truths. This appears from Abel's conduct, and the early distinction, Gen. iv. 26, between those who received these doctrines, and professed themselves followers of God, and others who must have rejected the truth; or a difference would not have been noticed. When God is looked up to as a Creator and Benefactor, and much more where he is believed in as a Saviour and Redeemer, the heart will be lifted up in prayer and praise. As in the case of Enoch and of Noah, the renewed heart will walk with God, and how can this intercourse be maintained unless by prayer? They came to God, believing that he is a rewarder of those that diligently seek him, Heb. xi. 6.

The early history of the patriarchs after the flood shows that they attended to prayer, both for themselves and for others. Abraham prayed for Sodom. Lot prayed for himself and his family, Gen. xviii. xix. Abimelech was told that Abraham would pray for him, Gen. xx. 7, and he did so plead. Eliezer, Abraham's steward, probably prayed at the well, Gen. xxiv. 12. Rebekah's mother and brother prayed for her, ver. 60. Isaac's prayer in the field appears to have been his regular evening practice, ver. 63, and he prayed for his sons, Gen. xxvii. 28, 29, 39, 40. Jacob wrestled all night with God in prayer, Gen. xxxii. 24, 26; but it is unnecessary to multiply instances. These all confessed that they were strangers and pilgrims on the earth, they called God their God, and desired a heavenly inheritance. How can faith exist without prayer? And praise necessarily accompanies prayer; it is part of it.

The names by which the patriarchs called various places, frequently were acts of prayer or praise. Thus, when prevented from offering up Isaac, Abraham called the place Jehovah-Jireh, which means "the Lord will provide," Gen. xxii. 14. When the herdmen of Gerar ceased to strive with the herdmen of Isaac, he called the name of the well Rehoboth, or "room," adding an acknowledgment of God's goodness, Gen. xxvi. 22. Jacob called the place where he prayed, Peniel, Gen. xxxii. 30, "the face of God," expressing thankfulness that he had been permitted to see God, and yet was preserved. The blessings the patriarchs uttered respecting

their descendants were both prayers and praises; see particularly the words of dying Jacob, Gen. xlix. Leah not only praised the Lord for his providential mercy to her, but expressly named one of her children Judah; that is, "praise," Gen. xxix. 35. The book of Job, also, is full of passages which indicate a mental and spiritual communion with his God. It may further be observed, that most of the places where the patriarchs erected altars for sacrifice had previously been marked by their spiritual intercourse with God. Thus, at Bethel, or the house of God, where Jacob set up a pillar, or pile of stones, to keep in remembrance his remarkable vision, was afterwards built an altar by Divine command, Gen. xxxv. 7.

Prayer and praise, or spiritual worship, were continually offered under the second dispensation, without sacrifices, as well as when accompanied by offerings. The solemn injunction, "Hear, O Israel! The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" see Deut. vi. 4, 5, plainly shows a spiritual religion of the heart, not mere outward ceremonies like heathen sacrifices. In Numb. vi. 23—26; x. 35, 36; Deut. xxvi. 3, 5—11, 13—15, are short devotional formularies of prayer for stated occasions. In the ceremonies appointed for the expiation of a murder when the perpetrator was unknown, a prayer was appointed, which is recorded Deut. xxi. 7, 8. In accordance with this principle, the prophet Samuel expressly declares that "to obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. xv. 22. The occasion upon which these words were uttered particularly claims notice. King Saul and the people had disobeyed the Divine directions, and thought to compensate for so doing by offering sacrifices. The prophet Hosea, xiv. 1, calls upon Israel to return to the Lord, and when accepted, to offer "the calves of the lips;" not the sacrifices of slain beasts, but the thanksgivings of the heart.

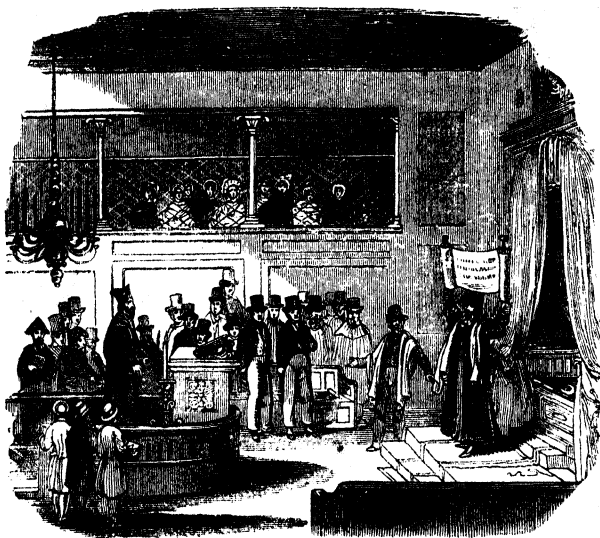
The expressions in the fiftieth Psalm imply that God would not accept the typical sacrifice, where thanksgiving unto God, and the calling upon him in the day of trouble, had been neglected; see ver. 14, 15. In ver. 23, it is expressly said, that offering praise is glorifying God; see also Prov. xxi. 3; the strong declaration, Isa. i. 11—17; and Jer. vii. 21—23; Hos. vi. 6; Amos v. 21, 22; Mic. vi. 6—8, and many more. To these may be added the declaration

of the scribes, confirmed by our Lord himself. "To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices," Mark xii. 33. The book of Psalms may be considered as expressions of spiritual worship in prayer and praise. And we must not forget the noble hymns of praise, sung by Miriam, Moses, Deborah, and Hannah, in earlier times.

Prayer and praise are especially directed under the third, or Christian dispensation. Note the precept, to "Pray always," and "Pray without ceasing;" the promise, "Ask, and ye shall receive;" the injunction, "In everything give thanks;" and the assurance, that "Whatsoever we ask in the name of Christ, it shall be given." And, "Speak to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." The prayer of Jabez should be remembered, 1 Chron. iv. 10.

Does the reader ask why so much is here said upon a matter so plain, and in itself so evident? The answer may easily be given. Mankind are not inclined to act as though these Divine precepts were self-evident. Do we not find many acting like Saul of old? How else do those act who perhaps scarcely ever pray, or commune with their God in private, yet are punctual in their attendance on outward ordinances, regular at their place of worship, constant in receiving the Lord's supper, and perhaps never omitting to use the formularies in their "Companion to the Altar!" Wherein do these sacrifices differ from the rejected offerings of old? They are outward, formal acknowledgments of the Saviour, just as were the typical sacrifices; but are they more than the sacrifice of fools, spoken of Eccl. v. 1? The words in ver. 4, "He hath no pleasure in fools," should startle many, for what are prayers but vows, solemnly expressed, therefore to be performed as solemnly.

The Pharisees in the time of our Saviour wore the phylacteries and fringes while at prayer. The former are strips of parchment, on which are written passages from the law; these were worn on the left arm. The fringes were ordered, Numb. xv. 38, that they might be reminded of the commandments. Modern Jews wear them as represented in page 254. These were and are merely formal observances, and as such were expressly condemned by our Lord.



MODERN JEWISH SYNAGOGUE.

CHAPTER XIV.

PLACES FOR SPIRITUAL WORSHIP—PROSEUCHAS—⁶SYNAGOGUES, AND THE SYNAGOGUE SERVICE.

THE places used for prayer and praise are often mentioned. Isaac meditated and prayed in the field, and Abraham planted a grove in Beersheba, Gen. xxi. 33, and there called on the name of the Lord, the everlasting God. In early days buildings were not erected for this purpose, and kept separate for this use only. The social worship was family worship; and on the most solemn occasions, doubtless, was at the place of sacrifice: perhaps other persons might attend from various motives.

The earliest mention of any separate building, apparently used expressly for religious worship, is of the first tabernacle, mentioned Exod. xxxiii. 7. The use of this, indeed, is uncertain, and the most probable opinion is, that it was a temporary building erected for the use of Moses, in transacting the daily affairs of the congregation. Soon after,

a tabernacle expressly for religious typical worship was erected; this was carried by the Israelites in their journeyings to the promised land, and set up wherever they rested.

But as individuals continued to offer sacrifices in other places, even after the tabernacle had been erected and the ceremonial rites instituted, we may conclude that they resorted to those places also for prayer and praise. The history of Micah shows that he had a house, or apartment, especially devoted to the images, the worship of which he mixed with the worship of Jehovah; and those who continued faithful to the true religion, would have places where they assembled for Divine service.

Prideaux considers that from an early period there were places for the people to offer up prayers to God, which were called by a name signifying the assemblies of God, but in after times proseuchas. These were open inclosures, built in private and retired spots, frequently in high places, and on mountains, without any covering, except perhaps the shade of trees. Those high places which are not condemned in Scripture probably were proseuchas. Samuel resorted to such a place, 1 Sam. ix. 19: another is mentioned in the following chapter, and others elsewhere. Prideaux thinks that the sanctuary of the Lord in Shechem, by which Joshua set up a pillar under an oak, Josh. xxiv. 26, was one of these proseuchas; it is evident there were trees near it. Epiphanius describes such a place near Shechem, in the fourth century. Several passages in the New Testament mention proseuchas as resorted to among the Jews in later times. The passage, Luke vi. 12, when literally translated, is, "In those days, Jesus retired to a mountain to pray, and he passed all the night in a proseucha of God." We cannot suppose our Lord would have resorted with this intent to a building forbidden by the law, or used for idolatrous worship, nor did any such places exist at that time in Judea. St. Paul found a proseucha at Philippi, to which Lydia resorted, Acts xvi. 13. He taught there, and her conversion encourages regular attendance on public worship. The Jewish proseuchas are noticed by Juvenal, who was a heathen Roman poet. Other writers mention the existence of proseuchas in different countries. Philo complains that the people of Alexandria, in Egypt, cut down the trees by which the proseuchas in that city were shaded. A proseucha at Mispah is mentioned by the author of the first book of the Maccabees, (iii. 46.)

The Jews resorted to the cities of the Levites, and the schools of the prophets, to be instructed in religious matters; and from the observation of the husband of the Shunamite, 2 Kings iv. 23, it appears that these assemblies were usual on the new moons and sabbaths. But there is no clear statement of regular public services till after the Babylonish captivity. Prideaux thinks this may have been one of the causes why the people were so easily led into idolatry, when the kings and rulers were men who did not take active measures to keep up true religion throughout the country. Such times appear to be pointed out by the expression, "They did that which was right in their own eyes." It is plain, from Scripture, that during the times of the judges, and also under many of the kings, public matters of a religious, as well as of a civil nature, were in many respects subject to changes, and often in confusion. The synagogues were buildings expressly for worship. It is now generally agreed, that there are no sufficient grounds for believing that these existed before the Babylonish captivity. It is thought that Psalm lxxiv. was either written after that period, and that ver. 8 refers to the destruction of the synagogues by Antiochus, or that the expression, which in the original is, "all the assemblies of God," describes the proseuchas already mentioned.

During the captivity, the Jews appear to have resorted to the houses of the prophets or other holy men, who were, accustomed to instruct their families, and to read the Scriptures, especially the law: see Ezek. xiv. 1, xx. 1; Neh. viii. 18. Though it is impossible to trace the origin of synagogues, we may conclude that the advantages found to result from such assemblies induced their general adoption. Probably they might be used by the Jews in foreign countries, before they became general in Judea. Philo, a Jewish native of Alexandria, contends for their antiquity. The practice of Ezra, to read the law publicly, with explanations, Neh. viii. 1—8, xiii. 1—3, may also have had something to do with these assemblies becoming general, and they were very numerous in the time of the Asmonean princes. The best way to reconcile the different opinions on the subject appears to be, to suppose that the people from their first settlement in Canaan used to meet in the open air, in high places and proseuchas; also in houses, particularly at the houses of the prophets: but that, after the captivity, when these meetings became more general

and regular, houses were built expressly for the purpose of worship; and, before the time when our Saviour was upon earth, the synagogue worship had become regularly established. The assembling together in the open air, Neh. viii. 1, and Ezra x. 9, would soon be found inconvenient.

The rules respecting synagogues were, that one should be built wherever at least ten persons of full age and free condition could be got together to form a congregation, for unless that number of persons were present, the service could not be performed. It was therefore usual to appoint ten men to attend whenever the service was performed; in some cases they seem to have had regular salaries for so doing. In our Saviour's time, the synagogues had so increased, that there was no town without one or more of these buildings. In Tiberias, the Jewish writers say, there were twelve synagogues, and in Jerusalem no less than four hundred and eighty. Even if this number is an exaggeration, it shows that the synagogue worship was general, and that the temple worship did not render it unnecessary. It is an additional proof, that the national typical services were not intended to prevent spiritual and personal worship, though even these had often been allowed to degenerate into formality.

The synagogues were not required to be of any particular form, although they were similar in their internal arrangements; the western end being for the ministers and elders, the eastern for the body of the congregation. There was a table on which the roll or book of the law was spread, and on the east side a chest or ark, covered with a rich veil, in which the roll was kept. Also there was a pulpit or reading-pew, large enough to hold several persons. The seats were so arranged that the people looked towards the book of the law and the elders. The elders sat with their backs to the ark and their faces towards the people. These were the chief seats the Pharisees were so eager to occupy, see Matt. xxiii. 6; and a similar desire among the Christian Hebrews seems to be condemned, James ii. 3. The women sat in a gallery inclosed with lattice-work, so that they could see without being seen. To build a synagogue appears to have been deemed an act of piety, as the erecting of a church or chapel is considered at the present day, Luke vii. 5. The modern Jewish synagogues, one of which is represented page 258, resemble the ancient ones as to many points of their interior arrangements.

The officers of the synagogue were: 1. The rulers, Luke viii. 41, 49. These had the chief care and direction of the matters concerning the synagogue and its services, and formed a sort of council or tribunal of judgment. They were more than one; thus at Corinth both Crispus and Sosthenes are mentioned as rulers of the synagogue. The number usually was three. 2. The second officer was called the angel of the church; he was the minister of the synagogue, and laboured among them in word or doctrine. He also appointed the readers, and stood by them to see that they read aright. Hence he was also called *hezen*, or overseer. The title "angels," given to the ministers of the seven churches, Revelation i. 20, appears to have reference to this officer. 3. The deacons, almoners, or pastors of the poor, were usually three in number. They collected alms from house to house; there was also a poor's box in the synagogue. From these funds the poor Jews were relieved on the sabbath eve. The deacons had the care of the utensils of the synagogue. 4. The interpreter, who stood beside the reader, to translate the portion of Scripture from the Hebrew into the language then used. As for instance, in Judea, into the Chaldee dialect. Among the Greek Jews the law was read in the Greek version of the Old Testament called the Septuagint. To these officers are to be added the doctor or lecturer of the divinity school, and his interpreter.

In the methods for the synagogue services, as Cowman remarks, the Jews appear to have been left to the ancient customs of the Abrahamic worship, for the Mosaic ritual contained no directions for these services. They differed but little from the present worship of Christian assemblies, and thus connect the three dispensations.

The routine of the public service was as follows. The angel, or minister, ascended the raised platform or pulpit, the people all standing in a posture of devotion. Their liturgies or prescribed forms at first were few, but afterwards increased to a great number, when the service became long and tedious, and the directions respecting it intricate and perplexed. The most solemn part of the synagogue prayers are the *Shema*, or *Shemoneh Esreh*, eighteen prayers which the Jews say were composed and appointed by Ezra. They certainly are very ancient, a considerable part of them were probably in use at the time of our Saviour. The first will suffice as a specimen: "Blessed be

thou, O Lord our God, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the Great God, powerful and tremendous, the High God, bountifully dispensing benefits, the Creator and Possessor of the universe, who rememberest the good deeds of our fathers, and in thy love sendest a Redeemer to those who are descended from them, for thy name sake, O King, our Helper, our Saviour, and our Shield. Blessed art thou, O Lord, who art the Shield of Abraham."

These prayers, or a part of them, were to be said by all Jews every day. Many other prayers were added to these; and our Lord in his time found fault with the long public devotions of the Pharisees, as being made merely for a pretence, Matt. xxiii. 14; Luke xx. 47. A prayer is offered by the modern Jews for the rebuilding of the temple, also a curse or execration on the Christians. The people responded at the close of each prayer, saying "Amen," or "So be it." Among the idle superstitions of the later Jews, may be included their opinion of the efficacy attached to this word, some believing that the gates of Paradise will be open to any one who says Amen, with all his might! They covered their heads while they prayed, thereby professing reverence, and that they were unworthy to appear before God.

The second part of the synagogue service was the reading the Scriptures. This comprised: 1. Three portions of Scripture, called the Keri'oth Shema, from the word with which the first begins. They are, Deut. vi. 6—9; xi. 13—21; Numb. xv. 37—41, and form a solemn part of the Jewish service. 2. A portion of the law, or the five books of Moses. These are divided in fifty-four paraschoith or sections, one being allotted to every sabbath, thus supplying enough for their longest or intercalary year, and in other years some of the shortest sections were put together. This annual course of reading began at the feast of tabernacles. 3. Selections from the prophetical writings, called haphtoroth. Antiochus Epiphanes having prohibited the public reading of the law, passages from the prophets were substituted, and were retained when the prohibition as to the law was removed. The haphtoroth are portions from the historical and prophetical books intermixed; there are some variations as to these among the Jews of different nations; but the portions of the law, and many of those of the prophets also, remain now the same as they were in the days

of our Saviour. Henderson found that the prophecy, Joel ii. 28—32, forms a part of the service for the day of pentecost among the Kairite Jews who live in the Crimea. The apostle Peter quoted those verses in his discourse to the Jews on the day of pentecost, Acts ii. 16—21. It is very probable, that in the days of the apostles this passage formed a part of the hapthoroth of the day, which would render the quotation particularly forcible and appropriate. The other modern Jews stop at ver. 27, thus omitting a very important part, a circumstance not easily to be accounted for, excepting by the fact of its having been thus quoted, to the conviction of many of the Jews, in the days of the apostle.

The number of readers in the synagogue varied from three to seven, but there might not be fewer than three readers of the law. On the sabbath, seven was the usual number. If priests and Levites were present, one of each read a portion; the other five were private Israelites. They were selected by the minister, who chose whom he pleased. The person called upon then went into the desk or pulpit with the minister, and the roll being opened, the reader waited till the ruler of the synagogue told him to commence. He began with a short prayer, blessing God that he had chosen them to be his people, and had given to them his law. The minister, as already stated, stood by the readers; if any word was omitted or pronounced wrong, he made them correct the error: this point was strictly observed. The plan appears well calculated to interest the people at large in the public services, and would assist the minister in discharging the duties of his office.

The last part of the synagogue service was expounding the Scriptures and preaching from them. In Luke iv. is an account how the first of these was conducted in the synagogue service in the time of Christ. Let the reader refer to that chapter, and read ver. 15—22. This took place at Nazareth, Christ's own city, where he would be a member of the synagogue. He was called out to read the section of the prophets appointed for that day, which appears to have been the 51st hapthoroth. This now begins at ver. 10, but our Lord read from the first verse. A. Clarke well asks, "Have the Jews altered this hapthoroth, knowing the use our blessed Lord made of it among their ancestors?" He stood up to read the word of God as was customary for the reader to do, and unrolling the

manuscript, which would be something in the form delineated on page 114, till he came to the lesson for the day, he read it; then rolling the book again, he gave it to the minister, and sat down while explaining it, as was usual among the Jews. Sometimes, when the reader expounded, he did not read the whole of the appointed portion.

The preaching was arranged in the following manner. The minister might call on any person who was present, to speak or preach after the regular services of the day were gone through, and from several passages in the Gospels and Acts, as well as the testimony of the Jewish writers, we find it was not unusual to invite strangers to do this. Thus, Acts xiii. 15, 16, after the portions from the law and the prophets had been read, the rulers of the synagogue sent to Paul and his companions, saying, "Men and brethren, if ye have any word of exhortation for the people, say on." Upon which Paul stood up, and beckoning with his hand, said, "Men of Israel, and ye that fear God, give audience," etc. Other passages show that it was customary for the apostles thus to preach in the synagogues. Our Lord's history records the same. Luke iv. 16, shows that he used to attend the synagogues every sabbath day; and it appears to have been his custom, even where he was not a member, for him to teach or preach after the law and the prophets had been read. Here is a wide distinction between the spiritual sacrifices of prayer and praise, and the typical of slain beasts under the ceremonial law. For administering the latter, a separate order of men, all of one tribe, were trained up from their youth, and especially devoted to these services; but it was not so with the former. The apostle, speaking of the spiritual priesthood after the order of Melchisedec, says, "He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood," Heb. vii. 13.

How completely the Jewish rabbins, even in prayer, lost sight of the vicarious offices of the Mediator, as represented by the sacrifices, and substituted what was personally their own, appears from the following account, given by Schoettgen:—When Rabbi Scheschett once fasted, after he had finished his prayers, he said, "O Lord of the universe, it is known to thee, that if any one who had sinned stood in thy temple, he brought a sacrifice to thee, but of that no part

was offered excepting the fat and the blood, and these being offered he was cleansed from his sin. Now I fast so that *my* fat and *my* blood waste away; may it then please thee that my fat and my blood, thus wasted away, may be accounted as if I had offered them upon thy altars, and grant me thy grace." How the Jews rested in "the beggarly elements," Gal. iv. 9, appears from another extract. "The Israelites said, While the temple stood, we offered to thee fat and other things by which was obtained expiation. Now we offer to thee our fat, our blood, and our lives, may it please thee that they may be an expiation for us!"

The days for the synagogue services were the 2d of the week, or Monday; the 5th, Thursday; and Saturday, or the sabbath. The first two were called days of assembling, and were kept as fasts by the strict Jews; to this the Pharisee probably refers, Luke xviii. 12. It seems also to be alluded to, Acts xiii. 42, where the original words strictly mean, "in the middle sabbath," probably the next synagogue day. As the people were anxious about what they had heard, we may suppose they did not wish to defer hearing more on the subject for a whole week.

The reason assigned for this appointment, by which a portion of the law was publicly read every three days, deserves notice, though it is connected with that mystical plan of interpretation, by which the Jews of later times often made void both the law and the prophets. In Exod. xv. 22, it is stated that the Israelites were in great distress, on their travelling three days together in the wilderness without meeting with any water. By their mystical rules of interpretation, they explained this water to mean the law; and said that they were thus taught that they ought not to allow three days to pass without hearing a portion of it. They therefore divided the weekly portion into two, by reading half on each of the days of assembling, and on the sabbath they read the whole in the morning, and again in the evening. The same plan was pursued with the portion from the prophets. Surely Christians may learn a useful lesson from this. The Holy Scriptures, which holy men of old wrote as they were inspired by God the Spirit, are as water to the soul; and many a weary, thirsty soul finds them refreshing, as water is to the tired thirsty bodily frame.

On the days of synagogue service, the people met three times—at nine in the morning, at noon, and at three in the afternoon; hours corresponding with the temple services.

None might pass the door of a synagogue during service, unless they had some object requiring them to do so.

The synagogues were used for private prayer as well as the temple, individuals resorting thither as a place for retirement. Schools were sometimes taught in the synagogues.



JEW'S TEACHING CHILDREN THE LAW.

The teachers sat on raised seats, while the scholars stood at their feet or before them. St. Paul says he was brought up at the feet of Gamaliel, one of the most celebrated teachers of that day, Acts xxii. 3. The words of the apostle, Acts xxiv. 12, and other passages, indicate that synagogues often were places of discussion, conference, and debates connected with matters of religion, and the rabbins and elders used to meet for such discussions.

The rulers of the synagogues possessed a power of judgment. This they exercised, with the concurrence of the elders, over the members who offended against the law. The culprit was stripped from his shoulders to his middle, and bound by the hands to a low pillar, so that he was obliged to lean forward and present his back to the scourge. The law forbade the infliction of more than forty stripes, Deut. xxv. 3; and in order to be sure not to exceed this number, the Jews usually restricted the punishment to thirty-nine. It was usually inflicted by thirteen blows from an instrument with three cords or lashes. The punishment

of scourging in a synagogue, was to be considered rather as a fatherly correction than as a public shameful punishment; but it was often abused for vindictive or persecuting purposes. The apostle Paul seems to record five such punishments having been inflicted upon him, 2 Cor. xi. 24 : doubtless with severity, from hatred to Christianity. Our Lord alluded to the same punishment, Matt. x. 17 ; xxiii. 34, when he told his disciples that they should be scourged in the synagogues. In Luke xii. 11, there is reference to these courts of judgment. Saul desired letters to the synagogues in Damascus with the same design, Acts ix. 2.

Excommunication, or casting out, was a very serious punishment. The offender on whom this sentence passed, was shut out from joining the public prayers and religious services; he was looked upon as a mere heathen, and debarred of all the privileges enjoyed by a descendant of Abraham. This most severe sentence was denounced against all who confessed that Jesus was the Christ, John ix. 22; accordingly the blind man, who had been restored to sight by our Lord, was cast out, or excommunicated, when he declared his belief of the Divine nature of the person by whose word the miracle was accomplished.

In the schools taught in the synagogues, the youth received instruction as to the Divine law. In the temple, as well as in the synagogues, assemblies of learned men were held; in one of which the parents of our Lord found him, sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his understanding and answers. Lightfoot describes three such schools, or places for lectures and inquiries, which were held regularly within the precincts of the temple; one of these was the sanhedrim, when not occupied as a court of judgment: he thinks it is possible, that may have been the place where our Lord was found.

Observe the striking similarity between the services of the Christian churches and the Jewish synagogues. Here is also clearly seen the identity of the spiritual worship of the first and second dispensations, distinct from the ordinances of the worldly sanctuary of the first covenant, which were figures for the time then present, but were done away when Christ came as a High Priest of good things to come, Heb. ix. 11.

CHAPTER XV.

PRIVATE DEVOTIONS OF THE JEWS—FASTS, PUBLIC AND PRIVATE.

THE private devotions of the Jews next claim notice. Enough has been said on the subject of their prayers, to show that prayer was considered an individual as well as a national duty. Nor is there occasion here to enlarge upon that secret communion with God, which will ever be the object of the devout soul, its privilege as well as its duty. By such, a compliance with the injunction of the apostle "Praying always," Eph. vi. 18, will be accounted a privilege, and not be viewed as a burden; believers seek to live always in a prayerful spirit. Nor will the rule of the psalmist, *Psa. cxix. 164*, to call upon God seven times a day, be deemed a yoke too heavy to be borne. The seasons for intercourse with our blessed Lord and Saviour will become more and more frequent, although not regulated by any precise enumeration, or defined form of words.

The stated hours of prayer among the Jews, were the third and ninth, or nine in the morning and six in the afternoon. In the later times, the repeating of the shema (see p. 262) twice every day, was expressly required from every Jew. Wotton considers that our Lord alluded to this, when he answered the lawyer as to what was the first and great commandment of the law. Our Lord answered from the shema, which at once satisfied this scribe, who was accustomed to recite these words daily. But when the spirit of pharisaism prevailed, long formularies were set forth, to be repeated at these hours, wherever persons might be. We learn, from *Matt. vi. 5*, that the Pharisees were pleased when these hours found them in the streets, and that they not only recited their prayers in public, but at the corners of the streets where they might be seen by the passengers in more than one place of resort. Wotton has given a full description of these postures in prayer. They denoted humiliation, and were various, as the following texts show, and that the prayer was mental as well as audible: *Exod. ix. 29*; *xxxiv. 8*; *Isa. i. 15*; *1 Sam. i. 13*; *Luke xviii. 11, 13*; *Psa. cxli. 2*; *cxliii. 6*; *2 Chron. vi. 13*; *Ezra ix. 5*; *Lam. iii. 41*; *Dan. vi. 10*; *Matt. xxvi. 39*; *Acts vii. 60*; *1 Tim. ii. 1*.

Prayers were offered both standing and kneeling, and even prostrate on the ground, when the suppliant was deeply agonized, as Matt. xxvi. 39. Kneeling was considered the most proper, as expressing humility, contrition.



POSTURES IN PRAYER CUSTOMARY IN THE EAST.
(FROM CALMET.)

and subjection. Thus Solomon, 2 Chron. vi. 13, Ezra ix. 5; Stephen, Acts vii. 60. The publican, deeply in earnest, smote on his breast while he prayed, "God be merciful to me a sinner!" Luke xviii. 13. Frequently the hands were expanded or raised up in prayer. Thus St. Paul speaks of praying everywhere lifting up holy hands, 1 Tim. ii. 8. The numerous postures in prayer customary in the east, are

represented in these sketches. The followers of Shammai said, that men ought literally to lie down in their evening devotional services, and quoted the words of Deut. vi. 7. These peculiar postures in prayer may also be considered as outward testimonies that the offerer was engaged in worship. Upon this subject it is sufficient to observe, that the posture cannot be of essential consequence; but this drawing near to the great Sovereign of heaven and earth, should be done with reverence in manner, as well as in the matter of the petitions offered; and it is well to use such a posture as may promote spirituality in our feelings, and keep our attention alive to the petitions we offer; for who has not often groaned in bitterness of soul for the wanderings of his mind in prayer!

That forms of prayer were in use among the Jews in the time of our Lord is evident, not only from the traditions of the Jewish writers, but from the request of the disciples to Christ, who, in compliance with their petition, gave them a model by which they might frame their prayers, and which might serve as a form for those unable to extend their supplications further. This was, in fact, the practice at that time, a short summary being prepared for those unable to learn the whole routine of the shema. Wotton has given the form at length, as, probably, it was used in the time of our Lord. It is too long for insertion here. He says, "How great is the difference between these and the Lord's prayer! What vain repetitions are many times here! What little variation of sense, and yet how great a multitude and variety of words!" In these prayers of the Jews very few of the necessities of life are pointed at. No resignation to the will of God, no confession of human frailty, appear throughout the whole; but chiefly a magnificent ostentation of God's great and miraculous mercies, so spoken of, as if they thought themselves worthy of all the things which had been wrought for their forefathers.

With respect to our Lord's prayer, it has been shown that the Jewish prayers then in use contained some similar expressions. It adopted and concentrated the following clauses contained in their prayers, "Our Father who art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us now and for ever. The holy men of old said, Remit and forgive unto all men whatsoever they have done

against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for ever and evermore." Some formularies of prayer, directed in Numbers and Deuteronomy, have been already noticed.

In reference to this prayer, Montgomery beautifully observes, "How many millions and millions of times has that prayer been preferred by Christians of all denominations! So wide, indeed, is the sound thereof gone forth, that daily and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven, like incense and a pure offering. Nor needs it the gift of prophecy to foretell that, although 'heaven and earth shall pass away,' these words of our blessed Lord 'shall not pass away,' till every petition in it has been answered, till the kingdom of God shall come, and his will be done in earth as it is in heaven."

Fasting was often connected with prayer, both in public and private. The great day of atonement was a solemn national fast, on which the people were "to afflict their souls;" an expression which showed that the service was to be spiritual. They were to lament for their past sins and iniquities, and to humble themselves before the Lord. This was the only public and general fast directed by the law; but fasts were also held on other occasions, by direction of the supreme authority: see Judg. xx. 26; 1 Sam. vii. 6; 2 Sam. iii. 35; 2 Chron. xx. 3; Isa. lviii. 3—12; Jer. xxxvi. 9. The case of the solemn fast ordered by Jezebel in the name of Ahab, 1 Kings xxi. 9, is an instance of a fast ordered by authority, but to cloak a most wicked purpose. Ezra and his company fasted at the river Ahava, when they implored the Divine blessing on their journey, and the undertaking connected with it, Ezra viii. 21. After the captivity, four regular days for fasting were appointed, which are enumerated Zech. viii. 19. One was in the fourth month, to commemorate the famine in Jerusalem, when there was no bread left in the city, Jer. lii. 6; Lam. ii. 12, 20. This also is thought to have had some reference to the breaking of the tables of stone by Moses, Ex. xxxi. 19, and the erecting an idol in the temple by Manasseh, 2 Ch. xxxiii. 7. One, in the fifth month, for the destruction of the temple, mentioned Zech. vii. 3. In the seventh month, on account of the murder of Gedaliah, Jer. xli. 2. And another in the tenth month, for the beginning of the siege

of Jerusalem by Nebuchadnezzar. Public fasts were also appointed in times of danger, Joel i. 14; ii. 12. To abstain from food, and publicly to show humiliation and sorrow for sin, is a duty, a proceeding intelligible even to the heathen; there is a striking instance recorded in the book of Jonah, iii. 7, the fast at Nineveh was so general, that even the cattle were kept from food.

The private fasts were numerous in the latter days of the Jewish state; some were observed publicly in the synagogues. Many persons fasted twice in the week, on the second and fifth days; and every month had its fasts. In the month Abib, they fasted on the 1st, for the death of Nadab and Abihu, Numb. iii. 4; on the 10th, for the death of Miriam, xx. 1; on the 24th, for the death of Joshua, Josh. xxiv. 29; and the 29th, when they prayed for the latter rain, Deut. xi. 14: but it is needless to enumerate all these fasts; we may suppose that they were not fully observed by the people in general, although the Pharisees might make a public appearance of fasting often. Our Lord's reference to their conduct, Matt. xxiii. 2—33, when he severely censured it, would include their private fasts also: and some fasted on the day before the new moon, on the anniversaries of the death of relatives, or of other severe calamities; but these fasts were not to be held on the sabbath or any festival, nor on the sixth day of the week. The disciples of John fasted often, Luke v. 33: this was a religious observance, characteristic of the solemn mission of John the Baptist. The fasts always began in the evening, and continued till the following evening. From Zech. xii. 12—14, it appears that the male and female parts of the families were apart from each other on the days of fasting. No peculiar ceremonials were directed, but the public services were those usual at the time when the fasts happened to be held. In 1 Sam. vii. 6, is mention of water being poured out on a fast-day. This might be intended as a symbolical expression of the pouring forth of the heart, required at such a season. In Jer. xxxvi. 6, we find Jeremiah was ordered to read the Divine warnings of the approaching national judgments, to the people assembled on that day in the temple. On these occasions, outward appearances of grief were manifested: coarse garments were worn; rent and disordered apparel conveyed an idea of sorrow and grief; ashes were scattered on the head, whether the occasion were public or private, 2 Sam. iii. 31; Psa. xxxv. 13;

Isa. lviii. 5; Lam. ii. 10; Joel i. 13, 14; the countenance was downcast; weeping, and the voice of supplication were heard, as Judg. ii. 4; Jer. iii. 21; xxxi. 9. Against assuming such outward appearances of grief our Lord cautioned his disciples, Matt. vi. 16, 17. Thus, also, the prophet Joel exhorted the people to rend their hearts, and not their garments, ii. 13. The fasting of Esther and her attendants, before she ventured into the king's presence to entreat for the lives of her people, is a striking instance, both of the observance of this rite, and of its efficacy when accompanied by the prayer of faith, Esth. iv. 14.

Upon the subject of fasting, it is well to observe, that it is of use as a help to a devotional spirit; therefore, when carried to such an extent as to weaken the system, and to render the body unfit for religious exercises, it cannot be rightly considered as an acceptable service. Thus the rigid observances of some of the ancient hermits, and of some popish monastic orders of modern date, are equally distant from the spirit which should actuate the followers of Christ. Such fasts are no better than the fasts of the Pharisees, against which our Lord distinctly cautioned his disciples. That degree of abstinence which will promote liveliness of spirit is desirable; even as the hearty feeding and repletion, which indisposes the mind for communion with God, and attendance on his worship, is to be avoided. Let the reader turn to Isa. lviii. 3—7, where it is clearly stated what abstinence is acceptable to God. Little, however, need be said at the present day to caution persons against carrying abstinence too far. If we look round our public assemblies, we see a very different appearance from that which our Lord often witnessed in the synagogues in his time, and which he describes, Matt. vi. 16. He would doubtless now rather caution against the contrary extreme. Having thus noticed passages which condemn fasting in a wrong spirit and for wrong purposes, let us refer to some texts which show what right fasting is. Let the reader bear these in mind, as the Scripture rule under the Christian, as well as under the Jewish dispensation: *Psa. xxxv. 13; 1 Joel ii. 12; Luke ii. 37; Acts xiii. 2, :*



SAMUEL ANOINTING SAUL WITH OIL.

CHAPTER XVI.

PURIFICATIONS.

THE purifications connected with the worship of the Jews require notice here ; although they were often observed by the performance of vows, which belong to another part of the subject, as Acts xxi. 23, 24. Washings, or ablutions, are generally among the most ancient religious ceremonies of every nation ; but the simplicity of the rites of purification, directed by the Divine law, was well calculated to guard the Israelites against the use of the superstitious, and often barbarous rites practised by the heathen for lustrations. There was a washing of the whole body, used at the admission of Jewish proselytes in later times, and in some ablutions commanded by the law, Exod. xxix. 4 ; Lev. xiv. 8, and elsewhere. There was also a pouring of water on the feet and hands, or sprinkling it, Deut. xxi. 6 ; Numb. viii. 7 ; xix. 18. Sometimes the water was mixed with ashes of the red heifer already mentioned. In the solemn sacrifices, sprinkling the blood was an indispensable ceremony, typifying Christ's shedding his blood for our sins, 1 Pet. i. 2 ; Lev. i. 5. Also anointing with oil was sometimes used, as with respect to the tabernacle and its furniture, Exod. xxx. 26—28 ; or, as in the cleansing the

leper, Lev. xiv. 27—29; but the anointing was more frequently used in consecrating or setting apart to an office, Exod. xxviii. 41. The holy oil, as Mather observes, signified the Spirit of God; the anointing therewith, the communication of the Spirit in the saving graces, and in the Divine joys and consolations of it. Also, the anointing of the priests signified the anointing of Jesus Christ with the Spirit beyond measure, Psa. xlv. 7; John iii. 34. This is called the resting of the Spirit upon him, Isa. xi. 2. Those appointed to the kingly office were also anointed with oil: thus “Samuel took a vial of oil, and poured it upon his (Saul’s) head,” 1 Sam. x. 1.

The numerous cases in which washing, pouring, and sprinkling of water were enjoined, all intimated the necessity of purity in heart and life, without which God could not be approached acceptably, either in public or private devotions. These observances, also, were conducive to the general health; for attention to the holy precepts of the Bible profits the body as well as the soul.

The custom of washing the hands before and after meals has always prevailed in the east, and has been fully described. But to this simple washing, as in many other matters, the later Jews added superstitious and burdensome observances to the customs of their forefathers, and the plain directions of the law. Our blessed Lord condemns the extent to which the Pharisees carried these requirements. There was to be a certain quantity of water used, and the hands and arms must be washed in a certain manner, and to a certain height; and this repeated, if not done at first exactly as was customary. Again, for some sorts of food more washings were required than for others: before bread was eaten the hands must be washed with care, but dry fruits might be eaten with unwashed hands. Many directions were given on these subjects by the Jewish doctors, and these caused our Lord’s dispute with the scribes and Pharisees, Mark vii. 2—8. This law was even made a hindrance to the reading of the Bible. If a person, otherwise clean, touched any part of the Scriptures, he might not eat till he washed his hands. The reason assigned for this was, that possibly the books, which often had been laid up in secret places, might have been gnawed by mice! Surely this plainly shows what spirit dictated such rules.

So scrupulous were the Pharisees as to these purifications, that the Jewish writers relate a story of a certain

rabbi, who was imprisoned in a dungeon with a scanty allowance of food and water. One day, a part of the water being accidentally spilled, he chose to use the small quantity that remained for his washings, at the hazard of perishing with thirst, rather than to drink what was left and omit his usual purifications. Well might these observances be characterized as a yoke too heavy to be borne, Acts xv. 10. These "divers washings" are censured by the apostle Paul, Heb. ix. 10, among other ceremonial rites to which the Jews clung with extreme pertinacity.

M'Caul refers to these endless distinctions, with which the observance of the simple precept to wash the hands is encumbered, as a decided proof that the rabbinical commands are a religion of men's making. This is the first observance with which the Jew begins his day; but there are so many points to be observed, that scarcely any Jew can be sure he has observed them all, and yet, let it be remembered, that, if they fail in any one point, the hands are considered as unwashed, consequently they are unfit for prayer or to eat particular sorts of bread. Take another example: "All bread that has salt in it requires washing of hands after it, lest perhaps it might be the salt of Sodom, or salt of the same nature, and a man might pass his hands over his eyes and become blind." Another precept declares, that in washing, a man must pour water on his hands three times, for an evil spirit rests upon them before washing, which will not depart till the water has been poured three times. Those who despise these washings are considered as excommunicated, liable to fall into poverty, and to be rooted out of the world. Nay, to neglect in this instance is declared to be as guilty as to break the seventh commandment. These were some of the precepts by which the scribes and Pharisees imposed burdens too heavy to be borne, making the law of God a terror and a cruel imposition; from this bondage our Lord set them free. Yet, even at the present day, these observances are enforced among the Jews, and they falsely declare, "Blessed art thou, O Lord our God, King of the universe! who hath sanctified us with his commandments, and *commanded* us to cleanse our hands." But under the Old Testament and the Mosaic dispensation we find Samuel expressly declaring, "Man looketh on the outward appearance, but God looketh on the heart," 1 Sam. xvi. 7.



A JEW LIGHTING THE SABBATH CANDLE.

CHAPTER XVII.

THE SABBATH—FESTIVAL OF THE NEW MOON—FEAST OF TRUMPETS.

THE observance of the sabbath, or the rest of the seventh day, being especially enjoined by one of the ten commandments, it will come most properly under notice as one of those laws, except that notice may here be taken of the *ceremonial* or ritual services and observance of that day.

It is evident, from many passages in Scripture, that this day was not usually kept holy to the Lord as it should have been. There were many who considered it a burden, because it debarred them from their usual pursuits; who, as Amos states, viii. 5, longed for the time when the sabbath should be gone, that they might continue their fraudulent traffic; or, as Isaiah denounces, lviii. 13, sought their own pleasure on that day. How similar are the evil desires and the evil practices of men in every age! After the captivity, more attention was paid to the outward observance; and the book of Nehemiah (see x. xiii., particularly the latter chapter) shows the active measures

taken by that ruler, to hinder the people of the land from compelling, or inducing the Jews to break the sabbath by trading, as well as to prevent the Jews themselves from pursuing their ordinary labours on that holy day. But it is possible to err by going into one extreme as well as another; it was so with the Jews. Before the captivity, the sabbath was neglected, 2 Chron. xxxvi. 2; Neh. xiii. 18; afterwards the outward observance became superstitious. When the Maccabees first took up arms against their oppressors, the Jews carried their observance of the sabbath so far, as to allow their enemies to attack and massacre them without resistance on that day; but Mattathias explained to his countrymen that this could not be right, and from that time the Jews fought in their own defence on the sabbath, although they would not on that day attack their foes. In more than one instance, their enemies took advantage of this forbearance; as late as the time of Pompey, that Roman general took Jerusalem by pushing forward the works of the siege on the sabbath; on that day placing his engines and battering the walls in places which could not have been approached had the Jews fought against him.

In the days when our blessed Lord was upon earth, the privileges of the sabbath were so lost, under the ceremonial additions of the Pharisees, that Christ, as Lord of the sabbath, openly showed his disregard of these traditional innovations, and reverted to the simple and merciful design of the institution, declaring that the sabbath was made for man, not man for the sabbath, Mark ii. 27, 28; Luke vi. 5.

Let us now see how the Jews kept their ceremonial sabbath in the days of our Saviour; considerable information will be obtained thereby relative to several circumstances in the Gospel history. About three on the Friday afternoon began what was called the eve, or the preparation for the sabbath, Mark xv. 42. The people ceased from their daily labour and usual employments, and prepared food for the next day, as no fire ought then to be kindled; they trimmed their beards, and washed their faces, hands, and feet; this the rabbis called "meeting king sabbath." A little before sunset they lighted what was called the sabbath candle or lamp; the interval, from sunset till three stars were plainly visible, was called "between the suns," as they were in doubt to which day it belonged. Whoever found that he had inadvertently done any work in that space,

was bound to bring a sin-offering. The reader will recollect that, in Judæa, the time of sunset did not vary so much as in more northern countries, and the approach of darkness is more rapid and decided. This plan of reckoning the day, from one evening to the next, was the custom at that time, being founded on the statement, Gen. i., that the evening and the morning made the first day, and so on. We are not called on to adopt this plan now; and the quiet entire change produced by a night's rest is an important separation between the days of labour and the sabbath.

When the sabbath began, they placed food on the table, better than their usual provision, also the sabbath lamp. The master of the house took a cup of wine, and after repeating Gen. ii. 1—3, drank it. The rest of the family did the same, and, after washing their hands, began supper. With respect to the lights for the sabbath, one rabbi says, "He that is accustomed to take great care in trimming his sabbath lamp well, will have children who shall be disciples of the wise:" the having a handsome sabbath lamp was represented to be as necessary as providing food. A heathen Roman poet alludes to these customary lights, and the attempts to provide a supper more sumptuous than ordinary, in the following lines:—

—But Herod's feast returns!—

Now lamps with violet deck'd in rows depend,
And from each window greasy clouds ascend.

* * * * *

Now the red dish within its circling rim
Beholds the tail of some poor tunny swim.
Now the white earthen vessel swims with wine

After returning thanks, the family retired to rest. Early the next morning, they attended the first service at the synagogue, or perhaps at the temple, if they lived in Jerusalem; and on their return home took their breakfast, which was the second sabbath meal. They then went to some teacher who publicly explained the traditions of the elders, or they engaged in religious duties at home. At noon they dined, and the afternoon passed away till the time of the evening sacrifice, about three o'clock, when they again went to the temple, or to a synagogue; after which they returned home to eat their fourth meal, and continued conversing till sunset, when the sabbath ended. Just before that time, a second sabbath lamp was lighted, and the master of the family having given thanks over a

cup of wine, he repeated a passage of Scripture, as Psa. cxvi. 13, or Esther viii. 16, and pronounced a blessing, by way of separation between the sabbath and the working day, then about to begin. The chief circumstance to be noticed as objectionable in these observances is, that on the sabbath the Jews made a point of indulging in food, and invited company more than on any other day: see Luke xiv. 1. It is not to be a day of abstinence or fasting, but certainly it should not be a day of gluttony and feasting.

The sabbath was to be strictly a day of rest, except for works of necessity or mercy. That public notice might be given, the minister of the synagogue sounded a trumpet six times from the roof of the building, at the beginning and at the end of the sabbath. Still further to make it a day of rest, the Jews were forbidden to walk more than a sabbath day's journey, a distance of 2,000 cubits, or something less than a mile. This limitation is not found anywhere in Scripture, but the Jews founded the tradition on Exod. xvi. 29, "Let no man go out of his place on the sabbath day." They consider that the distance at first was twelve miles, that being the extent they assign to the camp in the wilderness, but that after the settlement in Canaan, it was restricted to the shorter distance.

The restrictions of the later Jews with respect to the sabbath day, were numerous, fanciful, and very burdensome. For instance, they enumerated thirty-nine "primitive" or general kind of works, from which they made out innumerable others as "derivatives." To plough was a primitive; to dig was likewise forbidden, but was a derivative: to reap was a primitive; to gather ears of corn was of the same nature as reaping, and so was to pluck fruit. If it was proved that any one had broken these rules presumptuously, he was in danger of being stoned; our Lord therefore, in fact, pleaded for the lives of his disciples, Matt. xii. 1—8. The minute points to which these rules were extended, and the fanciful classification of them, can scarcely be supposed; for instance, to chop herbs was considered the same as grinding. The distinctions as to healing were also very strict. It was lawful to resort to means necessary to save life; but if the disease were of a chronic nature, it was to be endured on that day, rather than prepare medicines or attempt a cure on the sabbath. Our Lord cured the blind man on the sabbath day, not only showing his miraculous power in using means im-

proper according to human reason, but also such as directly opposed the Jewish traditions.

Maimonides, in his writings, gives the following decisions on this point: "Let not those that are in health use physic on the sabbath day. Let not him that labours under a pain in his loins anoint the place affected with oil and vinegar, but with oil he may if it is not oil of roses; nor is it lawful to rub any part so as to rub the skin off! He that has the tooth-ache, let him not take vinegar into his mouth to spit it out again, but he may to swallow it. He that has a sore throat, let him not gargle it with oil, but he may swallow down the oil, whence if he receive a cure it is well. Let no man chew mastich or rub his teeth with spice for a cure, but if he does this to make his mouth taste sweet it is allowed. They do not put wine into a sore eye. They do not apply fomentations or oils to any affected part." The rules for using physic are very numerous, and show what foolish nostrums were latterly in use among the Jews. Many are such that it was well to be restrained from using them at any time. The regulations of the Mishna respecting the sabbath, make us wonder how such enactments could have been made by rational beings. Thus, a man might break a barrel to get dried figs out of it to eat on the sabbath, but he must not bore a hole in it for that purpose. The evasions were numerous. One man might not do any forbidden work alone; but if two joined in doing it, then it often became lawful. If any food had been warmed on the eve of the sabbath, it might be heated again. A man might ask his neighbour to give him wine, but not to lend it to him, as that might tempt the lender to make a written memorandum on the sabbath. One other case may be related. If a house had two balconies on different stories, projecting out that the inhabitants might draw up water out of a well in an open court beneath, and the bucket passed through a hole in the lower balcony when drawn to the upper one, they might not use it on the sabbath, unless an enclosure ten palms high was made round the mouth of the well, or reaching downwards from the lower balcony. What must have been the state of a people, where similar regulations without number were enforced, or even devised!

The stricter Jews did not allow even the pulling out a beast or sheep from a pit, though it was not condemned by the teachers as unlawful; see Matt. xii. 11. They thought

it enough to bring food and fodder to the place, unless there were danger from its remaining there. Christ's question to the impotent man at the pool of Bethesda, had reference, not to his desiring to be healed—that he had shown by lying there so long: but the inquiry was, whether he would be healed on the sabbath; thus ascertaining whether he was blindly superstitious, like the pharisaical rulers, John v. 6—9.

Another class of limitations affected the removal of things. They might not carry a burden on the sabbath, but they might remove articles from one place to another. Our Lord's directions to the man at Bethesda, to take up his bed and go to his house, was plainly in opposition to these unscriptural limitations. It was both a trial to the man's faith, and an open opposition to the Jewish superstitious observances. Hereby also a preparation was made for the change of the sabbath from the seventh to the first day of the week.

One method of observance, by which the later Jews broke the sabbath while they pretended to be strict in observing it—their feasting on that day—has already been alluded to. The extent to which they proceeded in this respect appears from many passages in the Jewish writings. One of their rabbis is said to have bought flesh from thirteen butchers, that he might be able to select the very best; another seated himself upon an ivory seat, to blow the fire for warming his dinner, thus thinking that he honoured the sabbath, although the precept was express, that no fire should be kindled on that day. Lightfoot notices these customs in reference to the statement, Luke xiv. 1, "that Christ was feasted in the house of a Pharisee on the sabbath, when he healed the dropsical man." But the interpretation given by the Jewish writers to Isa. lviii. 13, "Thou shalt call the sabbath a delight," is a sufficient proof of the dreadful extent to which these blasphemous practices (for such they may be called) were carried. They blasphemously said, "We must live more delicately on the sabbath than on other days; and he is highly to be commended who provides the most delicious fare against that day. He that feasts thrice on the sabbath shall be delivered from the calamities suffered by the Messiah, from the judgment of hell, and from the war of Gog and Magog!" Too often, indeed, do nominal Christians make the sabbath a day of surfeiting and drunken-

ness; and others, though not going to this extent, yet on that day plainly show that "their God is their belly," Phil. iii. 19.

The new moons, or first days of every month, were observed with peculiar solemnities; see Numb. xxviii. 11—15. Additional sacrifices were then offered, comprising



PROCLAIMING THE NEW MOON.

burnt, sin, meat, and drink offerings; and trumpets were sounded during the oblations, Psa. lxxxi. 3. The new moons, also, were seasons on which the pious Israelites resorted to the prophets and public teachers to hear the word of God, 2 Kings iv. 23; Isa. lxvi. 23; Ezek. xlvi. 1; Amos viii. 5. From what passed between David and Jonathan, 1 Sam. xx. 5, 18, the new moon appears to have been observed as a public festival. This period is regarded by the modern Jews, who bless God for having created the moon, and for having renewed her to teach the Israelites that they ought to become new creatures.

Connected with this observance was the annual festival of the feast of trumpets, so called from the solemn sounding of the trumpets on that occasion, Lev. xxiii. 24; Numb. xxix. 1. It is called a memorial of the blowing of trumpets, but it is not easy to tell of what it was a memorial. Patrick considers that it was a memorial

of the creation of the world, wherefore the ancient beginning of the year was dated from that time. It was on the first day of the moon, in the autumnal month Tizri, consequently on the first day of the civil year; but it was the seventh month, according to the way of reckoning the ecclesiastical year, and some suppose that it was honoured by this feast as a sabbatical month. All servile work was forbidden, a holy convocation of the people assembled on this day, and additional sacrifices were offered. In the later times of the Jewish state, three forms of public benediction were read, blessing God as the author of the seasons. After each benediction, three short portions or verses from the law, and as many from the psalms or prophets were read, concluding with another from the law; and in the temple, the Levites sang the 81st Psalm. Thus the feast of the new moons was held as sanctifying each month, and the feast of trumpets sanctified each year, and reminded the Israelites that their times were in God's hands. The later Jews connected the observance of this day with a superstitious belief, that God then sits in judgment on the actions of men, and that records are made accordingly in a book of life for the just, a book of death for the wicked, and a book of a middle state for those not very good nor very bad: upon such an unscriptural idea it is unnecessary to offer any remarks. Maimonides, a Jewish writer, after stating that the good and bad deeds of a man are balanced against each other on this day, adds the following useful exhortation: "The blowing of the trumpet on the new year's day is an ordinance of Scripture, and there is intimation in it as saying, Ye sleepers, awake from your sleep; and ye who are in a deep sleep, arise from your deep sleep; search into your actions, turn with repentance, and remember your Creator. Ye who have become forgetful of truth by pursuing vain and temporary things, and have been absorbed the whole year in vain and idle matters, which can neither avail nor deliver you, look after your souls, amend your manners and your deeds; and may every one of you forsake his wicked ways and his ungodly thoughts."

The beginnings of the months and years were not settled by a regular calculation, but by the actual appearance of the new moon. Persons were appointed to watch on the tops of the mountains for its first appearance after the change. As soon as they saw it, they informed the sanhe-

drim, and public notice was given through the land. This notice at first was given by lighting fires upon the high places; but as the Samaritans sometimes caused deceptions by making false fires, latterly the notice was given by messengers, in the seven months in which the most important festivals occurred. But if the moon was not seen on the night following the thirtieth day, they made the next day the first of the following month. Hence there was sometimes a difference of a day as to the beginning of a month; and persons came forward who had seen the new moon when the watchers had not observed it: whence, at times, disputes arose as to the proper day for the great festivals, particularly the passover; and the sanhedrim latterly commanded that the first statement should be followed, and not corrected, even if other evidence proved it to be wrong.

The solemn sounding of the trumpets reminds of that great and solemn day, when "the trumpet shall sound, and the dead shall be raised," 1 Cor. xv. 52. To this awful moment, perhaps, these soundings of the trumpets were intended to have particular reference. But the blowing of the trumpet is also considered to betoken the glad sound of the gospel, as the trumpet of the jubilee, Lev. xxv. 9. In either case it is a rousing sound.

Awake! again the gospel-trump is blown;
 From year to year it swells with louder tone;
 From year to year the sounds of wrath
 Are gathering round the Judge's path;
 Strange words fulfill'd, and mighty works achieved
 And truth in all the world both hated and believe

But what are Heaven's alarms to hearts that cower
 In wilful slumber, deepening every hour,
 That draw their curtains closer round,
 The nearer swells the trumpet's sound?
 Lord, ere our trembling lamps sink down and die,
 Touch us with chastening hand, and make us feel thee nigh.



A SCHOOL OF THE PROPHETS.

CHAPTER XVIII.

THE PROPHETS.

THERE is not in Scripture a precise account of the prophets and the schools of the prophets, but many circumstances are mentioned respecting them. The prophets were not a regularly constituted order or succession of men, but were raised up as God saw fit, to perform sacred and important duties. The gift of prophecy was not confined to the tribe of Levi; there were prophets from all the tribes, and even sometimes among the Gentiles, as Balaam, Numb. xxii. 5; though, when evil men were employed as prophets, it was only for a limited time, and with reference to some particular message. At first, the prophets were called seers, 1 Sam. ix. 9; 2 Sam. xv. 27, from the discoveries made to them of things to come. They declared the will of God, and delivered the Divine messages committed to them, both to kings and people, with a freedom which showed that they *knew* they were the authorized messengers of Jehovah. But their office did not relate to future events only; it was

their duty to instruct the people, and interpret the law or word of God, Nch. viii. 8. In many texts, prophet means interpreter or teacher, and prophecy means interpretation or teaching. The solemn warning, Ezek. xxxiii. 8, shows that the prophets were preachers in the general acceptation of the term, and especially to warn persons of the evil of sin. The words of the prophets also confirmed the Mosaic ritual, and thus drew a wide distinction, in practice as well as in doctrine, between the Hebrews and the surrounding idolaters. Even to the Gentiles, the Mosaic ritual and the prophecies were mutual confirmations of each other, or rather the regular observance of the first strengthened the latter in their views; both led to the crucified Saviour, who was given for a covenant of the people (the Jews), and a light of the Gentiles, Isa. xlii. 6.

There were many prophets or seers whose names are not noticed in Scripture, and some are mentioned, none of whose prophecies are recorded. Both Jews and Christians agree that Malachi was the last of the prophets under the Old Testament dispensation; and it has been observed, that, while there were prophets among them, the Jews were not divided by sects or heresies. The prophets being Divinely inspired, the people had to receive their declarations, or were conscious that they rejected the word and authority of Jehovah, and when they did so they fell into idolatry. But when the law of God was interpreted by uninspired men, liable to error, and often disagreeing in their opinions, differences and disputes were the natural consequence; then divisions and parties followed.

The schools of the prophets are supposed to have arisen about the time of Eli, and probably were instituted to instruct persons for the sacred ministry, in consequence of the degraded and wicked state into which the priesthood had then fallen, as is exemplified in the account of the conduct of Eli's sons, 1 Sam. ii. 12—17, 22. The Levite engaged by Micah, Judg. xvii. 10, 11, who could unite the worship of a graven image and a molten image with the service of Jehovah, probably was but one among many who then sought the priest's office for the sake of a livelihood. The disciples, or young persons taught in these schools, were called sons of the prophets. Some venerable, Divinely inspired prophet presided, who was called their father, and the younger disciples ministered to him. Samuel, (1 Sam. xix. 20,) Elijah, and Elisha were among

these fathers. The sons of the prophets lived together as a community, and subsisted on the labour of their hands, assisted by the contributions of those who knew the value of these institutions, and were able to help in supporting them. In 2 Kings iv. 38—44, and vi. 1—7, are some interesting particulars respecting these communities, which evidently were, both in spirit and in practice, widely different from the monastic institutions of the church of Rome. The instruction in these schools was the study of the Divine law, and the principles of their faith; also psalmody, and lecturing or preaching. And in these services, doubtless, the sons of the prophets, and their superintendents, were much employed, for people resorted to them at stated seasons, 2 Kings iv. 23. Singing the praises of God is also called prophesying, 1 Chron. xxv. 1; 1 Sam. x. 5, 10. Thus the sons of the prophets were prepared for scenes of active usefulness. From these institutions most of the prophets appear to have been called; for Amos, who was a herdsman, speaks of his call as uncommon. Observe, however, that the priest of Bethel did not deny the inspiration of Amos, or his right to prophesy, but only wished to prevent him from prophesying or preaching at court. The plain truths and warnings against sin, which fell from the lips of this Divinely inspired, but rustic prophet, grated upon courtly ears, accustomed to smooth language and deceitful statements, Amos vii. 10—15.

A prophet, in the strictest sense of the word, was one to whom the knowledge of secret things was revealed, that he might declare them to others. The Jewish writers since Christ, enumerate forty-eight of these prophets, and seven prophetesses, from Abraham to Malachi. In this number they include Eldad and Medad, Numb. xi. 26, though there is nothing to show that they did more than exhort; nor does it appear that their gifts differed from those of the other seventy elders. And they now omit Daniel, evidently because he prophesied clearly of the coming of the Messiah. His title to be ranked among the prophets cannot be disputed; and Josephus, who lived soon after our Lord was upon earth, expressly speaks of Daniel as one of the most eminent of their prophets.

We do not find that any regular form or ceremony was used when a prophet was constituted, or sent forth. The casting of Elijah's mantle upon Elisha, 1 Kings xix. 19, may be regarded rather as a sign than as a ceremony; and,

from the repeated mention of that mantle, we may suppose there was something peculiar to Elijah in his dress and appearance. He is described, 2 Kings i. 8, as hairy, or wearing a hairy garment, girt with a girdle of leather; the appearance of John the Baptist was similar, Matt. iii. 4. As to the method by which the prophets were designated, or marked out for their office, we only read that "holy men of God spake as they were moved by the Holy Ghost ;"



CALLING OF ELISHA TO THE OFFICE OF A PROPHET.

and all the true prophets mentioned in Scripture evidently had the witness of the Spirit, carrying them forth to the discharge of their office, and strengthening them for it. Their qualifications also are plainly stated. The true prophet was a man of piety. His mind, when receiving the Divine impulse, was in a well regulated state, not-carried away or influenced by disorderly passions. Thus, when Elisha's mind was disturbed by the sight of Jehoram, the wicked king of Israel, he called for a minstrel, whose sacred harmony might compose his mind before he sought the Lord, 2 Kings iii. 15. Maimonides says, that the prophets were not able to prophesy just when they wished to do so, but were obliged to prepare their minds, and to sit down joyfully, cheerfully, and solitarily; seeing that prophecy dwells neither amidst melancholy nor amidst apathy, but amidst joyfulness, therefore the sons of the prophets

used to have instruments of music, and thus sought after prophecy.

The Divine revelations to the prophets were made in various ways. 1. By dreams and visions. As to Jacob, Daniel, and others: they are also alluded to, Joel ii. 28. St. Peter's trance, Acts x. 10—16, was of this nature. The term vision sometimes is applied to a really visible and miraculous appearance, as that of the angel to Zacharias, Luke i. 22; and the same word is applied generally to the prophecies of Isaiah, Nahum, and Obadiah. The prophets were able to distinguish these visions from common dreams, and from the delusions of Satan: see 1 Sam. xvi. 6, 7; 2 Sam. vii. 4—17; 1 Chron. xvii. 3—15; Isa. xxxviii. 1, 4—8; 2 Kings xx. 1, 4—11. These visions would always be consistent with the wisdom, holiness, and majesty of God.

The expressions used by the prophets, often imply that they saw the events they describe, as though they were actually occurring before them. Thus, Nahum sees the overthrow of Nineveh, Nah. iii. 1—3. Isaiah sees the revellings, the sudden surprise and massacre of the Babylonians, and the fall of her monarch, Isa. xxi. 1—10; xiv. 4—23. Habakkuk beheld in vision a most glorious display of Divine power, shown both in magnificent and in minute circumstances. The mountains trembling, the nations scattered, and even the tents of the wild Arabs agitated and hastily removed, as is common at the approach of some mighty conqueror; see Hab. iii. His prophecy is entitled, "The burden which Habakkuk the prophet did see," i. 1.

It may be remarked, that these ecstatic visions seem to have represented at once, events both near and remote, with a general idea of succession only, not a precise view as to the intervals to occur between them. Thus we behold the stars in the firmament, all apparently at distances nearly equal from us, as seen by the eye. Thus we see the towers and spires of a distant city rise from the horizon at once to view, without being able clearly to discern their intervals from each other. This may explain why the prophets often speak of future events as present; and of those which were fulfilled shortly after the times when they prophesied, as though connected with events which we consider as yet unfulfilled.

Maimonides states, that belief in prophecy precedes belief in the law, and describes the mode of revelation to the pro-

phets: "As in wisdom one wise man may be greater than another, so in prophecy one prophet may be greater than another prophet. All of them see, however, the apparition of prophecy in a dream only, in a vision of the night, or on some day when deep sleep falls upon them, Numb. xii. 6. Moreover, the limbs of all of them shake at the time when they are prophesying, their bodily power fails, and their mind, undisturbed by any other impression, is left to conceive that which it sees, as is declared of Abraham, Gen. xv. 12, and of Daniel, x. 8. The things thus revealed are revealed to them by way of allegory; but the interpretation is also at once impressed upon their minds, so that they know what it means; as the ladder which Jacob saw; the living creatures and the roll Ezekiel saw; the almond-tree Jeremiah saw; and the ephah Zechariah saw. And so it was with the other prophets; some, like these, related the allegory, and also gave the interpretation; others told the interpretation only, and sometimes they related the allegory only."

The highest degree of inspiration was a direct communication to the mind of a prophet; this the Jewish writers would restrict to Moses, to whom the Lord spoke face to face, Exod. xxxiii. 11. They considered, and still consider him, as the greatest prophet ever yet raised up in the world. The confession of faith used in the latter ages of their state declares, "that all the prophecies of Moses our master are true; and that he is the father of all the sages, whether they went before or after him." And the Jews expect that the Messiah will be a prophet "like unto Moses," considering him as the triumphant deliverer of his people. Upon this part of the character of their lawgiver they dwell, even as Stephen, Acts vii. 37, referred to the same passage, Deut. xviii. 15, but enlarged upon that part of his history which represents him as suffering for his people. There appears no cause for this limitation to Moses. A direct communication also appears to have been sometimes made by a voice to other prophets, as to Samuel. The ministry of angels has already been mentioned. At times a prophet could not refrain from delivering his message, even when it seemed disadvantageous to declare it, see Jer. xx. 7—10; but it is probable, that usually, when charged with a Divine communication, he was directed or led to select the opportunities most suitable for the purposes in view.

A prophet, when called to stand forth among his coun-

trymen, to reprove sin, to warn of judgments to come, and to set forth the Divine promises, was about to enter upon a course both difficult and dangerous. The history of Jeremiah fully shows this; and few have read unmoved the minute and graphic description of his sufferings in the dungeon, Jer. xxxviii. But the Divine protection was promised, and if wicked men were suffered to prevail, a better recompense awaited the prophet than any earthly advantage. He had to manifest, in his life and conversation, that he dedicated himself wholly to his office. His apparel was simple, and his food coarse. Isaiah wore sackcloth, Isa. xx. 2. Elijah was clothed in skins, 2 Kings i. 8. So usually was this the garb of the prophets, that it was assumed by the false prophets after the captivity, in order to deceive, Zech. xiii. 4; a rough garment, or garment of hair, either of skins or hair-cloth. The appearance of Elisha probably occasioned the scoffs and mockery of the young men of Jericho, 2 Kings ii. 23, 24. By this plain and self-denying course of life their disinterestedness was manifested, as in the instance of Elisha and Naaman, 2 Kings v. 16.

From many circumstances it is plain, that the prophets often possessed the respect and regard of persons of the first rank in the state. Elijah and Elisha commanded this even from the wicked kings of Israel, 1 Kings xviii. 17; 2 Kings iii. 14. Isaiah had extensive influence with the good king of Judah, Hezekiah, Isa. xxxvii. 2. Nor did he hesitate boldly to deliver his message, even when the rulers of the land were men of a different stamp. The reproof to Shebna, Isa. xxii. 15—25, is supposed to have been delivered publicly to him, when one of the idolatrous ministers of Manasseh; and at a time when probably he was superintending the erection of some stately monument, thinking thereby to perpetuate his memory. Some consider that this solemn personal warning was so resented by the wicked ruler, that he caused the prophet to be put to a cruel death, by being sawn in sunder by a wooden saw, which is the Jewish tradition respecting the martyrdom of Isaiah. But the most remarkable instance of political power and influence enjoyed by a prophet, is that of Daniel. The fearlessness with which he risked his life, rather than cease from the worship of God, at a time when he enjoyed the highest honours of the realm, shows the excellent spirit he was of; see Dan. vi. The conduct of the princes to Jeremiah, chap. xxxvi. 19, proves the respect and regard manifested to him, even by

the courtiers of Jehoiakim. That chapter also shows, that the messages or discourses of the prophets sometimes were delivered publicly in the temple, ver. 5—8. Many passages confirm these statements, and the reverence required towards the prophets and their messages, 2 Chron. xx. 20, and xxxvi. 16; proving that the neglect and ill-treatment many among them experienced, added much to the national guilt. Their words were often confirmed by the exhibition of miracles, as in the case of Moses; and at other times by judgments, immediate or shortly to come to pass, as in the instances of Jeroboam, whose hand withered, 1 Kings xiii. 4, the captains sent to take Elijah, 2 Kings i. 10, 12; and the death of Hananiah, Jer. xxviii. 17.



JEWISH PLACE OF WAILING AT JERUSALEM.

THE LAWS AND POLITY OF THE JEWS.



INTRODUCTION.

THE attentive reader of the historical books of the Bible must perceive that they differ widely from the common histories of nations. They not only record the events which befell the Jews, with a minuteness and fidelity very different from the early records of other nations, but they give details and particulars, which unfold the springs and sources of their actions, and show the results of their proceedings on succeeding generations, so as to furnish the most excellent moral and religious instructions. The principles upon which the laws and polity of the Jews were founded, are fully developed in the Bible, they are therefore written for our instruction, and should be fully considered in connexion with their history. From thence we may learn how fully this policy was calculated to promote their national happiness, and how clearly it appears that their national sufferings were the result of their departure from the laws

which God had given them. It is by thus taking a view of the polity, in connexion with the history of the Jews, that the sacred narrative presents the most impressive lessons. Their covenant with the Lord, as a people, was really the foundation of their national power and strength, which were only preserved and continued to them whilst they adhered to that covenant. It was in this view that the psalmist exclaimed, "Happy is that people whose God is Jehovah!" *Psa. cxliv. 15*; and that the prophet, anticipating the calamities about to fall upon the nation, showed the evil effects of disobedience, *Jer. ii. 19*.

"Know therefore and see
That it is an evil thing and bitter,
That thou hast forsaken Jehovah thy God,
And that my fear is not in thee, saith the Lord God of hosts."

It must also be remembered, that this national covenant was closely connected with the still more comprehensive covenant made by the Lord our God with the lost children of men, of every kindred, tongue, and people, for their salvation. The national covenant with the Jews had direct reference to the redemption which is in Christ Jesus, the love of God for his chosen nation was a type of his love for his children of every country. The Jewish polity shadows forth the rich designs of saving grace; the Jewish history proves how fully and freely this grace was imparted by Him who is "rich in mercy," *Eph. ii. 4*. Here then we see at once our danger and the remedy. Let us enter upon the consideration of the Jewish polity with a view to our own improvement. Let individuals, families, and nations, remember that Jehovah changeth not, that the principles of his government are ever the same, that the Bible alone contains his revealed will, and that it is vain for any, whether the largest community or the humblest individual, to think that they can sin against God, and yet prosper; that they can reject the principles of His law, and yet escape the punishment deserved by disobedience. And also, that God the Lord will not forsake those who obey his word, for he is "a just God and a Saviour." *Isa. xlv. 21*.

We must ever remember that Moses was not the author of the laws and polity of the Jews; he did not frame them from his own devisings, or borrow them from other countries. There doubtless is much similarity between the

manners and customs of the Jews, and those of Gentile inhabitants of the east, but the laws and institutions of the Jewish nation were evidently based upon something far superior to those of other lands. As Moses declared, "These words" (of the ten commandments) "the Lord spake unto your assembly in the mount." The details were, by the desire of the people, thus-spoken unto Moses, and repeated by him to them. See the whole passage, Deut. v. 22—33. The Hebrew nation were placed in the centre of the civilized world, then a world of idolaters, to exemplify the great doctrine of One God, as the Creator of all things, and the Governor of the universe, as opposed to the idolatry and worship of many gods which then prevailed, Deut. vi. 13, 14. Some few of the most enlightened men in other lands had partial ideas of this truth, derived either from the Jews themselves, or more remotely from the patriarchs. As a proof of the Divine origin of this principle, the Jews were to prosper more than any other nation, as long as they were obedient; and they did so. This principle was not exemplified in the same manner by any other people. The Rites and Worship of the Jews were especially instituted for them as a nation, as has been elsewhere shown,* while the purity taught in all their laws and observances plainly pointed out Him, who has enforced his laws by the declaration, "Ye shall be holy, for I the Lord your God am holy," Levit. xix. 2. How different was their case from that of every heathen nation, which possessed, in all the histories of their gods, a record of criminal actions, that encouraged and allowed sin! A poet has thus referred to the superior condition of Israel:—

"Ask now of history's authentic page, *
 And call up evidence from every age,
 What nation will you find whose annals prove
 So rich an interest in Almighty love?
 Let Egypt's plagues and Canaan's woes proclaim
 The favours pour'd upon the Jewish name.
 They, and they only, amongst all mankind,
 Received the transcript of th' Eternal Mind;
 Were trusted with his own engraven laws,
 And constituted guardians of his cause.
 Theirs were the prophets, theirs the priestly call,
 And theirs, by birth, the Saviour of us all."

* In the RITES AND WORSHIP OF THE JEWS, published by the Religious Tract Society, as a separate work, also forming part of this volume, p. 170.

PART I.

THE LAWS OF THE JEWS.



MOUNT SINAI.

CHAPTER I

GENERAL CHARACTER OF THE JEWISH LAWS.

WHEN considering the details of the Jewish law, as given to Moses from on high, and taught by him, we should mark for our own guidance at the present day, the *principles* more than the *details*. The principles are of universal application, as they proceed from the mind of Him who changeth not, but the details are not so to be viewed. They were admirably adapted to promote the welfare and happiness of the Jewish nation, a people of whom God himself declared, "I the Lord dwell among the children of Israel," Numb. xxxv. 34; and who were separated from the nations, 1 Kings viii. 53, not only as a special favour to them, but as a type of the spiritual Israel, the people of God, who in later ages should be called from all nations. Also, as God works by means, many of the details had special reference to the state of Israel, as liable to be cor-

rupted by the nations around, and therefore severed from other people, Levit. xx. 26. Others are grounded upon various circumstances of the climate or situation, therefore not adapted or intended for adoption universally. But while it is lawful to adopt or decline the matters of *detail*, the *principles* which regulated Moses while king in Jeshurun, Deut. xxxiii. 5, issuing his commands from the tabernacle in the wilderness; or Solomon, when all Israel were dwelling in peace and safety, every man under his own vine and fig-tree, 1 Kings iv. 25, are of universal application: these should guide the monarchs, rulers, and legislators of every land in the present day. The *details* commanded by Moses were all in perfect accordance with the *principles*. Miserable work did the Jewish doctors and rulers make in later days, when they carried on the details without having reference, in the first instance, to the main principle which our blessed Lord himself declared to those rulers was "mercy, and not sacrifice," Matt. xii. 7. Very striking instances of this occur in considering the Mishna and oral law, of which our Saviour spoke when he said, "Ye have made the LAW" (the principles emanating from the Godhead) "of none effect by your traditions," (by your enactments in opposition to those principles,) Matt. xv. 6. This, be it observed, is the natural tendency of the human heart. The strict, sanctimonious Pharisees, and the libertine Sadducees, have not been the only teachers and rulers pretending to have special reverence for the word of God, while departing widely from the principles it sets forth. The pontiffs of Rome, though pretending to claim only spiritual guidance, brought in a domination, a tyranny over both the souls and bodies of men, impossible to be borne. Tendencies to similar interference with the happiness and the consciences of men have appeared even in the proceedings of purer churches, and less selfish leaders. It is to be remarked, that every spiritual domination has departed more or less in its details from the clear principles of the Divine law. "Glory to God in the highest, and on earth peace, good will towards men," Luke ii. 14. These seldom, or for any long time, have really actuated any ruling power, but a time will come when these principles shall be universally carried out, when One greater and wiser than Solomon shall reign, of whom it has been declared, Psalm lxxii. 17,

"Men shall be blessed in Him;
All nations shall call Him blessed."

Well might the sweet psalmist of Israel, the king over the Jewish nation, returned from the sheep-folds to feed Jacob his people, and Israel his inheritance, while anticipating this glorious carrying out of the Divine *principles* of legislation into the *details* of human laws, say,

"Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things.
And blessed be His glorious name for ever :
And let the whole earth be filled with His glory. Amen and Amen."

and then close with the emphatic declaration,

"The prayers of David the son of Jesse are ended."

Psa. lxxii. 18—20.

The judicial laws of the Jews may be considered as those referring—first, to their polity or government, which differed in different periods of the Jewish history, and will be hereafter considered under the title of Polity. The second division relates to the laws, both civil and criminal, by means of which justice was to be administered, and punishment inflicted: On these a few remarks will next be made.*

In order the more clearly to point out the difference between Moses and other lawgivers, some laws as to outward conduct may first be noticed, observing that it must be kept in mind that all *these* laws proceed from a Lawgiver who was able to search and judge the heart of man. As already observed, they are all based upon, and reducible to the golden precept, "Thou shalt love thy neighbour as thyself"—or in plain words, "Do unto others as you would they should do unto you," a principle which never has been adopted by mere human lawgivers. While the Jews were subject to these laws, the heathen nations around them were under very different codes. In one of the most virtuous of these, namely, that of Sparta, theft was allowed; it was not a crime to steal, but to do it so as to be detected. In others, piracy was honoured; licentiousness and unnatural crimes were sanctioned; revenge was counted praiseworthy, though in the eye of a heart-searching God it was murder. In many cases parents and masters were allowed to kill their children and slaves with impunity, to say nothing of

* Considerable use has been made of the valuable work by Dean Graves, "On the Pentateuch, showing the Divine Origin of the Jewish Religion, chiefly from Internal Evidence."

the public murders sanctioned by the permission of human sacrifices.

Graves well remarks, how clearly the importance of Revelation is shown by the turpitude and cruelty of the system of public morals, recommended by Plato, one of the greatest of the ancient philosophers, in his ideal scheme of perfection for a state, even for what he considered a perfect republic. Some infidels have endeavoured to make out that Judaism was derived from heathenism, but the moral law of the Jews sufficiently proves that it had a far superior origin. Artificial light may be good in the absence of the sun, but all the discoveries of science cannot produce a light which will supply the place of the solar rays. Nor is there any perfect code of morality but that revealed in Scripture, enforced by the example of Christ.

"Talk they of morals? O thou bleeding Lamb,
Thou Maker of new morals to mankind,
The grand morality is love to Thee."

How little have those examined the subject, who consider the Jewish law as a mere system of outward ceremonies! It is a perfect summary of moral duty, and bears the image of its Author. And when we consider the great purposes attained by the keeping Israel a separate people, we see that this object was worthy the interposition of the Deity. Hereby the people were prepared for those great objects described in Scripture, especially for the coming of the Redeemer, and the fulfilment of the promise, "In thy seed shall all the nations of the earth be blessed," Gen. xxvi. 4; and here was a pattern given, by adherence to which, in a greater or lesser degree, the happiness of other nations has been more or less attained.

Observe how distinctly revenge is forbidden, Lev. xix. 18. "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." And this was not to those of their own nation only, as the rabbins endeavoured to limit it, but to the stranger also, ver. 34. "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt. I am the Lord your God." Also the Divine principle was extended even further, to "love your enemies," Exod. xxiii. 4, 5. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that

hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." Here observe the agreement between the Law and the Gospel, Matt. v. 43—48. No private enmity was to interrupt those good offices which were due to other members of the same community. Also, it must be remembered, that the enactments of the ceremonial law kept the Jew at a distance from heathens; still there were occasions when, in the way of duty, he had intercourse with them, and then these precepts were binding on him; while, since the promulgation of the gospel, the application undoubtedly extends to all, even as God has made of one blood all nations upon the earth. The command of our blessed Lord is thus widely applicable. As Graves says, "It was reserved for him, the expected Messiah, the God of love and mercy, to extend and enforce the principle of benevolence, to teach men to regard all human beings requiring their aid, as friends and brethren, however different their country, however opposite their faith, to teach them to love their enemies, to return blessing for cursing, and good for evil; to imitate the example of their Redeemer, who laid down his life for his enemies, and in the agonies of death prayed for his persecutors. Thus it was strictly true, that the commandment of our Lord, to 'love one another, even as he loved us,' was new, John xiii. 34. New, in the universality of its application; new, in the all-perfect example by which it was illustrated; and new, in the sanction by which it was enforced, and the pre-eminence which it obtained in the scheme of gospel duties, where it is ranked as the peculiar characteristic of the followers of Christ, and an essential condition of obtaining forgiveness from God. But the principle was recognised in the Mosaic law, and applied as extensively as existing circumstances would permit." And the duties referred to were not ceremonial observances, acts of the hand, with which the heart went not; but "These words shall be in thine heart," Deut. vi. 4, 5. And when warned of the punishments that would attend departure from these laws, the Jews were not only called to resume the practice of the acts required, but to humble the heart, and to turn to the Lord with all the heart and soul. See Deut. xxx. To such returning only, a blessing was promised.

The same may be observed in reference to Solomon's intercession at the consecration of the Temple: though that was a place especially provided for the observance of out-

ward rites, yet Solomon, when pleading for the Divine answer to the repenting Jew, spoke of prayer only: "Hear thou in heaven thy dwelling-place, and forgive." Josephus thus observes: "When we offer sacrifices, we do it, not in order to surfeit ourselves and be drunken, for such excesses are against the will of God, and would be an occasion of pride and luxury; but by keeping ourselves sober, orderly, and ready for our other occupations, and being more temperate than others, and for our duty at the sacrifices themselves. We ought, in the first place, to pray for the common welfare of all, and after that, for our own; for we are made for fellowship one with another; and he who prefers the common good before what is peculiar to himself, is above all acceptable to God. And let our prayers and supplications be made humbly to God, not so much that he would give us what is good, for he hath already given that of his own accord, and hath proposed the same publicly to all, as that we may duly receive it, and when we have received it, may preserve it." On this passage Whiston truly and judiciously remarks, "That we may here observe how known a thing it was, that sacrifices were accompanied with prayers,—whence came those phrases, of the sacrifices of prayer, of praise, and of thanksgiving."

Philo, another Jew, as Graves states, "is full of the same moral and religious spirit in his comments on the significance of the dress of the priests, the sacrifices, and all the various circumstances of the ritual. Indeed, the inscription on the holy crown of Aaron of "Holiness to the Lord," naturally suggested such ideas to every pious and reflecting Israelite. Philo has pursued them certainly often with overstrained refinement and fanciful ingenuity; but his writings show, that the enlightened Jews, when Christianity was introduced, (for Philo was contemporary with the apostles), were addicted to spiritual and moral views of their ritual and law. The spiritual nature of the law was further shown by the requirements of the ceremonial institutions, of a trespass-offering for every offence, pointing typically to the atonement of Christ, independently of any infliction of punishment upon the offender, by the directions of the law. The offender might undergo the penalty of his sin, and so satisfy the judicial law; but that was only a part of the Hebrew code, there was a pardon to be sought from Jehovah, their just God, as well as supreme Ruler.

Thus "the Jewish law enjoined love to God with the most

unceasing solicitude, and love to our neighbour, as extensively and forcibly as the peculiar character of the Jewish people would permit. It impressed the deepest conviction of God's requiring, not mere external observances, but heartfelt piety, well-regulated desires, and active benevolence. It taught that sacrifice could not obtain pardon without repentance, or repentance without reformation and restitution. It described circumcision itself, and by consequence every other legal rite, as designed to typify and inculcate internal holiness, which alone could render man acceptable to God; and it represented the love of God as a practical principle, stimulating to the constant and sincere cultivation of purity, mercy, and truth."

The injunctions for the daily offering of sacrifices to God are given in Exod. xxxix. 38—46, and Numb. xxviii. 1—8. Other and additional offerings were made on the sabbath-day, and also at the beginning of every month. These public observances were especially needful, when the means of private instruction were generally limited. "How plain and easy," says Lowman, "how grave and solemn, and even how rational and instructive is this daily worship of the Hebrew church, as directed by the Mosaic ritual. Thus God was honoured and worshipped, and the people blessed every day; they acknowledged the loving-kindness of Jehovah in the morning, and his faithfulness in the evening; and they hoped for their safety and happiness every day of their lives in the protection and blessing of Jehovah, who dwelt among them as their God." And there is a promise referring to the gospel day, Mal. i. 11:—

"For from the rising of the sun, even unto the going down of the same,

My name shall be great among the Gentiles;

And in every place incense shall be offered unto my name,

And a pure offering:

For my name shall be great among the heathen, saith the Lord of hosts."



CHAPTER II.

THE PRINCIPLES OF THE JUDICIAL LAW.

THE judicial law, in its relative effect upon the community, affords full proof that it was worthy of its Divine Author, and calculated to promote the temporal as well as the eternal welfare of the people. The chief crime forbidden in it was idolatry. This was punished by death, and was treated as a treasonable offence, and it will be noticed under the first commandment.

The next class of offences that will be noticed here are those against the sixth commandment,—murder or homicide. According to the early practice of men, the punishment of murder was usually left to the relatives of the deceased, who proceeded upon the impulse of the moment, and sought to shed blood for blood, without reference to the degree of malignity, or due inquiry whether it was an accidental or deliberate act. This provoked retaliation; and, among the heathens, we find deadly feuds perpetrated, as in fact they were even until recent times. Here the law discriminated aright. Following up the patriarchal code, “Whoso sheddeth man’s blood, by man shall his blood be shed;” it declared, “If a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.” Exod. xxi. 14. But examinations were made, as to whether there had been malice between the parties. See Numb. xxxv. 11. By that remarkable institution of the cities of refuge, which were typical of Christ, our sure refuge, and also were directed to accomplish an important object of legislation, by providing for the due trial of the manslayer—the murderer was not protected. Here was a wide difference from the sanctuaries of the heathens, and of papal Rome. No ideal sanctity was attributed to the place, to delay or impede justice, and afford facility for atrocious crime; but due inquiry was secured, and the murderer was executed, while the inadvertent homicide was kept there under protection.

Montesquieu observes, “These laws of Moses were perfectly wise. The man who involuntarily killed another was innocent, but he was obliged to be taken away from before the eyes of the relatives of the deceased; Moses,

therefore, appointed an asylum for such unfortunate persons. Great criminals deserved not a place of safety, and they had none. The criminals who would resort to the temple from all parts might disturb the Divine service. If persons who had committed manslaughter had been driven out of the country, as was customary among the Greeks, there was reason to fear they would worship strange gods. All these considerations made them establish cities of refuge, where they might remain until the death of the high-priest." These cities were six in number, Josh. xx. 8. Kedesh, Shechem, and Hebron, on the one side of Jordan, and Bezer, Rameth, and Golan on the other; so that one of them might be easily reached from any part of the land. The roads to them were always kept in good repair, bridges were provided, and way-marks prevented the traveller from mistaking his course.

Not only the life of man was thus carefully protected, but humanity towards animals was enjoined, and the eating of blood was expressly forbidden, even to the eager hunter after wild animals. See Levit. xvii. 13, 14. This tended to keep up a reverence for the sacrifices that typified the precious blood of Christ which cleanseth from all sin.

Inquiries which did not affect life were treated with more mercy than they are in many modern codes. Damages to compensate, or retaliation to punish, were the expedients. The latter law was enacted for purposes of mercy, though the Jews in later times perverted that intent. It never was designed for individuals to retaliate on their own account; and our Saviour, when on earth, censured this application, showing how contrary it was to the duties of forbearance and forgiveness, Matt. v. 38.

Impurity of every kind was to be punished with death. Here was a wide difference from the laws of the heathens, who treated such offences as venial, or of no importance. The Jewish law strictly maintained conjugal and domestic happiness. Graves well says, "A system so favourable to the interests of virtue, and restraining so powerfully, and yet so judiciously, the excesses of passion, a system introduced at that early period, in an eastern climate, and amongst a people accustomed to be irresistibly led by objects of sense, had a higher origin than mere human wisdom; and to secure submission to its restraints, required an interference more powerful than mere human authority."

Presumptuous disobedience, whether against the magis-

trate or the parent, Deut. xvii. 12, was punished with death: it was treason under the Mosaic system. As to disobedience towards parents, the laws of the heathens gave fathers arbitrary power over their children; they might put them to death, or sell them for slaves, with or without reason, at their own will. Not so the provisions of the Jewish law: cause must be shown, and the death, if deserved, was to be solemnly and legally inflicted. Deut. xxi. 18—21. There is, indeed, no record that any such case actually occurred. Possibly the dread of the punishment might have proved a sufficient restraint.

Offences against the property of others were forbidden by the eighth commandment. Here the Mosaic law was far milder than those of ancient or modern lawgivers. No injury against property was punished by the death of the offender. Surely the Jewish law adjusted its punishments more suitably to the real degree of depravity than some modern codes, which permit atrocious instances of moral guilt to pass with trivial punishments, or none at all, while they inflict ignominious death upon slight invasions of property, which in the Jewish law were punished by the requirement of restitution, or by a fine.

In passing from the consideration of those heavier crimes that more directly affect the well-being of society, to others wherein property is the object immediately in view, we may seem to be descending to matters of less importance; but in reality they are not such. The distribution of property has much to do with the general happiness and welfare of a people, and in a state of society which does not possess the means of self-adjustment, direct legislation is needful. In the early states of society there was more necessity for this direct system of enactment than there is at the present day. In those ancient nations, where the welfare of the lower classes was considered to be an object of care, there were legislative provisions in their behalf. But these were at best imperfect. In Rome, the attempts to secure this balance only tended to promote civil discord. At Sparta, they caused the creation of a still more degraded race—their slaves, or helots; and instead of inducing their citizens to be contented, they eagerly devoted themselves to warfare, and thus caused the destruction of their own institutions.

The book of Numbers has especial reference to the inheritance and allotments of the tribes, ch. xxvi. 53; xxvii. 3, etc. A particular law was made on account of female

orphans, and though the Jewish traditional writers say that the law was made in reference to that period alone, yet the Christian may, as a recent author has observed, see cause to attribute to this law the position of the women among the Hebrews, as well as the social rank which woman takes in all the countries of Christendom, in which the Bible is known and read, as compared with countries that are not Christian. And the position of woman, in any nation, is a very clear and decided test of the civilization of the nation. See also Numb. xxxvi.

A provision was made for the division of the promised land, as soon as the nation came into possession. Taking the number of the families as 600,000, and the area of Judea, fertile for the most part, at least 11,000,000 of acres. Some, indeed, think it to have been far larger. After all necessary deductions it would leave from sixteen to twenty-five acres for each family. This portion was secured to each by what might be termed, an Agrarian law, which is expressed, Levit. xxv. 43.

Thus that arrangement was made, which is most likely to promote general happiness, namely, to place and keep all in a state above want, and yet free from luxurious indolence. But this state was not only directed by the express enactments of the law, it was further provided for and arranged by other wise and salutary measures, without which the direct precept would have been of little avail. Nor was this all, the law never sought to stop the usual course of Providence, according to which, while some attain property, others lose, or vainly struggle to gain. The poor shall never cease out of the land, Deut. xv. 7—11. It was evident that some would have to part with their little estates, and others be able to acquire additions to their own; but a plan for self-adjustment was devised. All debts were cancelled at the end of every seventh year; and every seventh sabbatical year, even land reverted to its original owner or his descendants. Fifty years was the time allotted, beyond which the descendants of the original possessor could not forfeit it. This is fully stated in Leviticus, chap. xxv.

But the levelling principle of socialism was equally guarded against. Property in houses and effects was not thus protected: of these, a man might gain possession without limitation, though the adding of field to field, in order to dwell alone, was forbidden. How long these habits of simplicity subsisted, is not expressly stated, but the depar-

ture from them was evidently one of the causes why the land was brought under the Assyrian yoke—that it might enjoy its sabbaths. When the sabbatical year was forgotten, there could be no restitution of inheritances, 2 Chron. xxxvi. 21. Yet the indelible character of these laws was recognised to the last: even when Jerusalem was betrayed, the prophet Jeremiah, then in prison, became a party to a transaction of this nature under one branch of these laws—the right of pre-emption, or purchasing in anticipation, which every one possessed in the land of his kindred: see Jer. xxxii. So long as these arrangements continued, there seems to have been no facility for the assumption of power by others than those who were appointed to be their leaders, Deut. xxix. 10.

Another enactment directed the daily payment of labourers, Levit. xix. 13; Deut. xxiv. 14, 15: see Matt. xx. 8. In later times this was neglected, Jer. xxii. 13; James v. 4. Especial consideration was shown to the feelings of the poor, as well as their wants, as Graves remarks on Deut. xxiv. 10, “When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge.” “No: says the law, the hovel of the poor must be sacred as an holy asylum; the eye of scorn and the foot of pride must not dare to intrude; even the agent of mercy must not enter it abruptly and unbid, without consulting the feelings of its wretched inhabitants.”

In the directions respecting harvest, a grasping spirit was especially forbidden, Deut. xxiv. 19—21; Levit. xix. 9, 10; xxiii. 22. All these provisions and many more went to guard against a spirit of covetousness, and to foster the habit of readiness to distribute. This tended to check the desire for undue acquisitions; and surely it was the best way to guard against theft, and to promote the observance of the tenth commandment. The ninth commandment was no less protected by these enactments concerning property. The chief temptations to falsehood and perjury are ever found in connexion with theft and covetousness.

How far more simple and forcible were these precepts than the boasted regulations of Sparta, which have been highly praised by many worldly-wise men, whilst despising their Bibles! “Is not such a scheme of government (as the Jews) worthy of the Divine Author to whom it is ascribed? And does not its establishment at so early a period, and among a people so apparently incapable of inventing it, attest its heavenly original?”



BUYING A SLAVE IN THE EAST.

CHAPTER III.

SLAVES AND SERVANTS.

Most of the servants in ancient times were slaves; that is, persons who were the property of others—the same as their horses, or cows, and other animals—who must do everything that they were ordered, whether right or wrong, and could not leave their masters. This kind of service, or slavery, as it is called, is very ancient, and exists even now among many nations. The slaves among the Jews, and other ancient nations, were also the property of their masters, but they were instructed in religion, and treated far more kindly than negro slaves in modern times.

People were made slaves in different ways. 1. When prisoners were taken in war, they became the slaves of the conquerors, Gen. xiv. 14; Deut. xx. 14; 2 Chron. xxviii. 8; Dan. i. 4; and many other places might be referred to. 2. Offenders, such as had committed thefts or other offences, were sold for slaves, Exod. xxii. 3. 3. Also for debt. When persons owed more than they could pay, they became slaves to those to whom they were indebted, or they were

sold to other people, 2 Kings iv. 1; Neh. v. 4, 5; Matt. xviii. 25. 4. Others were kidnapped, or seized without any cause; such, in fact, was the case with Joseph. 5. Some were the children of slaves, and born in the master's family, Gen. xiv. 14; xv. 3; xvii. 23; xxi. 10; Psa. lxxxvi. 16; cxvi. 16; Jer. ii. 14. Slaves of this latter class were generally treated with more kindness than the others; but there was a great difference between them and the sons of the family, as the apostle describes, Rom. viii. 15; Gal. iv. 6. Yet their masters put confidence in them, and we find they were often armed in their service: see Gen. xiv. 14; xxxii. 6; xxxiii. 1. From the words of Job, xxxi. 13, we may learn that there were masters who treated their slaves kindly; some such we hope there are even now, but it is to be feared that many act far otherwise. The honours bestowed upon Joseph and Daniel show that slaves were sometimes advanced to great authority; and it is singular to remark, that in Egypt, at the present day, the beys, who rule that country, for the most part have been slaves.

In the law of Moses there are many precepts respecting the treatment of slaves, which show that the Divine law was a law of mercy for them: see Exod. xx. 10; xxi. 20, 26, 27; Deut. v. 14; xii. 18; xvi. 11, etc. Yet these precepts also show us that, after all, the state of slavery is a hard bondage, and that slaves were often treated unkindly, or such laws would not have been needed.

Hebrews who had been compelled to become slaves, were to be set free at the seventh year, unless they chose to continue in the service of their master, Deut. xv. 12; and, from Jer. xxxiv. 9, etc. we find that the neglect of this command was one reason why the Lord delivered the Jewish nation into the hands of their enemies, ver. 20.

The strict obedience required from servants in ancient times was referred to by the centurion, Matt. viii. 9. "I say to my servant, 'Do this,' and he doeth it." Thus a captive chief being asked why he had been found in arms against the English, answered, "My master sent me. He says to his people, to one, 'Go you to Ghurwal.' To another, 'Go you to Cashmire,' My lord, thy slave obeys: it is done. None ever inquires into the reason of an order of the rajah." See also Luke xvii. 7—10.

The condition of slaves among the Greeks and Romans was far worse than among the Jews. Their masters could treat them as they pleased, just as a cruel person may now

treat any animal he possesses: nay worse, for, in our country, cruel people are not allowed to torture or injure even beasts. Surely this should show us how much happier it is to live in a land where the true God is really worshipped, than to live among heathens. This cruel treatment caused rebellions or insurrections among the Roman slaves, in which many thousand lives were lost; but we do not hear of any among the Jews. At Rome, also, persons who could not pay their debts were sold for slaves, and were used as cruelly as the others.

The apostle Paul often refers to the state and condition of slaves to explain his meaning, and to express it more strongly. Thus he speaks of believers as being the servants of Christ, bound to do the will of their Lord, and to exert themselves in his service. He says, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. vi. 19, 20. He also refers to the marks with which slaves were branded when he speaks of the manner in which his body was marked with scars, and other tokens of his sufferings in the cause of Christ: he says, "I bear in my body the marks of the Lord Jesus." The prophet Isaiah alludes to these marks, xliv. 5. Many early Christians marked their arms with the sign of the cross, or the name of Christ.

Very often slaves were redeemed, that is, a price was paid, which is called a ransom, to make them free. This affords a beautiful illustration of the grace of our Lord Jesus Christ: by nature and practice we are the slaves of sin; but Christ became our Redeemer; and vast indeed is the price he paid to ransom us. The apostle says, "Ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ." 1 Pet. i. 18, 19; "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus ii. 14.

But let no one suppose that slavery is authorized or approved of by God, because it is thus mentioned in the Bible. Slavery is quite opposed to the character and precepts of the gospel; the text, 1 Thess. iv. 6, "Let no man go beyond and defraud" (oppress or overreach) "his brother in any matter," is sufficient, even if there were no more, to show us that it is not lawful to treat our fellow-creatures as slaves. And in the law as given by Moses, it is expressly

commanded that man-stealers, those who kidnap others to sell them for slaves, should be put to death.

We also find various precepts addressed to those who were slaves, showing that they were to act as becometh the gospel, which spoke of pardon and salvation for them as well as their masters. Thus we read, 1 Pet. ii. 18, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." The apostle Paul says, Eph. vi. 5—8, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Remember that these exhortations were not addressed to the slaves of Christian or Jewish masters only, but also to those who were the servants of heathens. Nor should Christian masters forget the especial injunctions that all their servants should enjoy the rest of the sabbath, and religious instruction.

In former times there were slaves in England; they were bought and sold just as the negroes in the West Indies used to be, and as they are even now sold in some parts of the United States of North America; also in South America, and in many other lands. A few hundred years ago, men, women, and children were exposed for sale on the quay at Bristol, just like cattle or sheep. In the accounts of the abbey of Dunstable for the year 1283, there is mention made of "our slave by birth, William Pike, and all his family," being sold for a mark; that is, thirteen shillings and four-pence. It is noticed as any common occurrence. The price of this man and all his family was not more than about ten pounds of our money at the present day. But the readers probably have heard that there are no slaves now in England, and have been told, that if a slave treads upon English ground he directly becomes free. This has been the case with some poor blacks who have, at different times, been brought to this country. They became free when the ship arrived here. But, after all, it is a fact that there **STILL ARE MANY SLAVES IN ENGLAND.** "How is this?" the reader may say; "I never heard of any."—Perhaps so, and yet after all, my reader, **YOU MAY**

BE A SLAVE YOURSELF. Are you surprised to hear this?—Turn to Romans vi. 16, “Know ye not that to whom ye yield yourselves servants to obey, his servants” (or slaves) “ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Read on to the end of the chapter. Is there no evil passion or sinful practice which you often give way to, or delight in? Remember, “No man can serve two masters,” Matt. vi. 24. Satan is a hard master; turn then to Christ, whose “yoke is easy, and whose burden is light,” whose “commandments are not grievous;” and remember the words of the psalmist, “I will walk at liberty; FOR I seek thy precepts,” Matt. xi. 30; 1 John v. 3; Psa. cxix. 45.

When speaking of slavery, it should be mentioned, that among the Jews, parents had power to sell their children. That this was sometimes done, we may conclude from Isaiah l. 1, and Neh. v. 5. This is still the case in eastern nations: persons who have travelled or lived among them, tell us of instances in which parents have brought their children for sale, particularly in times of famine, as in the days of Nehemiah.

The severe manner in which slaves were punished, is also alluded to in Scripture; they were often confined in dark dungeons, or sent to labour in the mines, either of which may explain the words of our Lord, Matt. viii. 12; xxii. 13. In Luke xii. 45, 46, our blessed Lord seems to have referred to the case of a slave that had been raised to authority, but proved to be a hypocrite, and deceived his master, who, at length, detecting his wicked conduct, ordered him to be cut to pieces. Another cruel punishment inflicted upon slaves, and the worst malefactors, was crucifixion. It was a punishment, in particular, for worthless slaves. St. Paul refers to this when he speaks of our Lord taking upon him the form of a servant, and becoming subject to death, even the death of the cross, Phil. ii. 7, 8. And in Heb. xii. 2, he speaks of our blessed Lord, “who for the joy that was set before him endured the cross, despising the shame.” This explains why the apostle speaks of the preaching of the cross being foolishness to the Gentiles, 1 Cor. i. 23, and of glorying in the cross. Worldly-minded men rejected the idea of receiving as their Lord and Saviour, one who had suffered the death usually inflicted upon slaves and malefactors. This is what St. Paul means when he speaks of the offence of the cross, Gal. v. 11.

In our times the same prejudice does not precisely exist, yet there are many who take offence at the truths of the gospel. This will always be the case; for those that love the world are not inclined to love the truth. But let us remember, our Lord requires us to take up our cross and follow him; that is, to show that we belong to him, and to live to the praise of the glory of his grace, without minding the perishing vanities and fashions of this world, which must pass away, 1 Cor. vii. 31; nor should we care for its contempt.

There were hired servants, as well as slaves, among the Jews. The law of Moses ordered that they should be treated kindly, and expressly directed that their wages should be paid every day before sunset, Lev. xix. 13; Deut. xxiv. 14, 15. From the parable of the labourers in the vineyard, Matt. xx., we find that they stood in the market-place to be hired; that their daily wages at that time were a denarius, or about sevenpence-halfpenny of our money; also that they left work about six o'clock in the evening, and then were paid their wages.

When Morier was in Persia, a few years ago, he stayed some time in the city of Hamadan. He saw every morning, before sunrise, a great number of persons assemble in a large open square, with their tools in their hands, waiting to be hired. Some of them, as in the parable, remained till late in the day without being hired, and on asking them, in the words of Scripture, "Why stand ye here all the day idle?" he received the answer mentioned in the parable, though they had never heard of it. They replied, "Because no man hath hired us." In many parts of England, and even in London, labourers assemble in the morning, and stand to be hired.

In other parts of the Bible we find strong injunctions to deal kindly with hired servants, as Mal. iii. 5; James v. 4; Jer. xxii. 13. The reader will recollect the words of the prodigal son, when he reflected upon the plenty which the hired servants of his father enjoyed, and compared it with the scanty fare which his master, probably a heathen, allowed him. In like manner, such has ever been the bitter experience of all who follow the ways of sin; but the folly of sinners is such, that they do not take warning from the sad examples which prove that "the way of transgressors is hard."

CHAPTER IV.

THE CEREMONIAL LAW.

MANY of the ceremonial laws given to the Jews referred to the great Atonement, and were types and figures pointing to the Lord Jesus Christ, our blessed Saviour, and his taking our nature, and dying for us. These sacrifices, and the various institutions connected with them, as the scapegoat, and the annual festivals, are noticed at page 222 of this work, to which the reader is referred for particulars concerning them, and also for remarks upon the circumcision and other religious observances practised by the ancient people of God.

The miscellaneous ceremonial institutions of the Jews will here be noticed. These are well worthy of examination, since they will be found not to be arbitrary enactments, or such as must be traced up to the unrevealed will of God, like his providential dispensations, Deut. xxix. 29. In mercy to us he often restrains us from evil, by ways and means, the wisdom of which we may not be able now to discern, and to such matters the words may be applied, "What I do thou knowest not now; but thou shalt know hereafter," John xiii. 7. In the ceremonial law, the meaning of every enactment may not be discerned, and may be mistaken in those which seem to be clearly understood; still there is much to be learned respecting them by searching into history, and inquiring respecting the customs of eastern nations. And all we are able to understand, will prove more and more abundantly, that these enactments were a reasonable service well adapted to the Jews in their peculiar situation. The subject is interesting, as bringing before the mind many remarkable circumstances, and it should excite in the heart of the reader especial thankfulness for the time and place in which God has seen fit to fix our own lot, and for our superior religious advantages.

It has been said that the ceremonial law, by its sacrifices and other rites, pointed to the atonement—to Jehovah, as

the Almighty God, just, and yet the justifier of those who come unto him through Christ Jesus. This revelation was always directly opposed to idolatry, and made known the only true God as infinitely superior to idols, Psa. cxv. ; and thus the ignorant and uninstructed were guarded against the practices by which their souls would be deeply injured. Also a perfect ritual was given, through which also the people of Israel were taught instructive lessons, by outward and visible signs.

The Sun of righteousness had not then arisen, therefore it was the more necessary to guard the Jews against the dangers of darkness, and to give them some lesser lights to guide their steps, and to prepare them for the dawn of the Gospel light. In Romans i., a true picture of the state of the heathen world is given, showing how men did not like to retain God in their knowledge, but changed the truth of God unto a lie, and worshipped and served the creature more than the Creator, who is over all, God blessed for ever. Amen.

The minuteness of the Jewish ritual was then especially needful, since there was danger of lesser evils leading to greater sins, and of tempting to forbidden practices. Still there was full opportunity left for suiting the worship to the circumstances of time and place, whether private or public. The minute ritual observances, also, were calculated to meet the situation of the Jewish nation, just able to take milk, but not to bear strong meat, (1 Cor. iii. 12,) having lived among the Egyptians, whose ritual ceremonies were very numerous and diversified. The minuteness of the ceremonial observances, which were burdensome rather from their numbers than their expense, showed that they were intended for the people at large; and, to a reflecting mind, would strongly confirm the declaration of the prophets as to the insufficiency of all ceremonial observances in themselves to procure pardon for the soul. A dependence on outward rites is an error common to human nature in every state. It abounds among ourselves, even more than we are aware. How many, in fact, rest their hope for acceptance upon certain ceremonial observances, instead of remembering that these are nothing in themselves, but only valuable as directing the thoughts to the one only perfect and sufficient sacrifice for sin.

“No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,

Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

“Jesus, my God, thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow,
No Jewish types could cleanse me so.”

One of the principal enactments which claims attention, as distinct from ritual observances, was the separation between clean and unclean animals. The principal mark of the clean animal was that it chewed the cud, and divided the hoof, that the foot was not covered with a solid mass of horn, nor yet separated into claws. These distinctions (Lev. xi. and Deut. xiv.) could not be merely to point out what was unwholesome, or unfit to be eaten; for several animals forbidden to the Jews are eaten in the present day, as hares, camels, and swine. The distinctions as to forbidden birds are still less clear upon common grounds. Some writers have laboured to make out that the forbidden animals were symbolical of evil qualities, as the hare of cowardice, the hog of filthy desires, the hawk of rapine; while the ruminating animals, or those that chewed the cud, symbolized those who consider the truth, and the divided hoof the attempting no concord between sin and duty. But all these are mere guesses and fancies, such as the early fathers and Jewish doctors too often indulged. Neither can the injunctions be regarded as merely arbitrary tests of obedience, which would be unworthy of Jehovah. They were not requirements in conformity with the customs of the heathen, to which, in many instances, they were directly opposed, and in that light we may be enabled to discern the wisdom which forbade them. Thus the swine were not only disagreeable in appearance, and perhaps unwholesome if made a principal article of food in hot countries, but they were used largely, as heathen writers state, in pagan sacrifices, feasts, and magical rites. Thus the absolute abhorrence of their flesh kept the conscientious Jew from joining in observances which were very displeasing to the Most High. In like manner, other forbidden animals, as the goose, will be found to have been used by the heathen on particular occasions.

It may also be observed, that the confining of the ritual observances to one fixed spot (Deut. xii. 14) placed a very decided mark of distinction between the Israelite and the heathen. Also, the institution of the priesthood was impos-

tant, not only as commemorating the deliverance from Egypt, (Numb. iii. 12, 13,) but as raising up a body of men especially zealous for the peculiar services to which they were appointed. In no other country was any body of priests organized upon similar principles. The rigid exclusion of the Gentiles from the temple was also calculated to keep up the distinction. Though there was nothing in the Jewish law to encourage a persecuting or a bitter spirit against others, there was much to limit and prevent intercourse with an idolatrous and ungodly world.

The direct prohibition to join in the worship of the heathen was also calculated to keep up the separation, for some religious observance was connected with almost every daily action in the lives of the Gentiles, as well as of the Jews. Even the names of the days of the week, in our own land, are a memorial of the worship of false gods among our ancestors, who had their customary offerings and ritual observances that no society or circumstances would induce them to lay aside. In this respect their example might shame many professors of Christianity.

Meats offered to idols, and reverence for consecrated groves and trees, are frequently alluded to in holy writ. Whole families united in idolatrous practices, Jer. vii. 18. The Jew was called to show the same or even greater care for the observance of his law. He was most strictly forbidden to pass his children through the fire to Moloch, Lev. xviii. 21, either as a burned sacrifice, or by the mere ceremonial of passing them through the smoke, as a sort of expiation, believing that otherwise they would die in their infancy.

A pious writer says, "There is little pleasure in describing scenes of horror; but they are useful, they show the evils of a false religion, and should make us thankful for the enjoyment of the true. Let it be known, then, to the disgrace of the Israelites, that, although in possession of the knowledge and worship of the true God, they were but too much inclined to the worship of idols; and that in the valley of Hinnom they erected an altar to one of those agents which God employs for the benefit of the world. The solar fire was erected into a divinity. An idol of brass, having the head of an ox but the body of a man; was made to represent it. That idol was placed on a throne of the same metal; a crown was placed on its head, and its

hands were extended to receive their gifts. But what gifts were deemed most acceptable? Had garlands of roses, baskets of fruits, or the lives of animals been the only request, it had been comparatively well; but human sacrifices were demanded, and the tender pledges of domestic



OFFERING CHILDREN IN SACRIFICE TO MOLOCH.

love glutted the rapacity of the fictitious divinity. The hollow idol was heated to redness; the parent himself, by a refinement of cruelty, in order to acquire the summit of sanctity, became the priest,—himself must place his darling in his arms. No bewitching smiles or mournful cries must drive him from his purpose. His eye must not pity, nor his ear regard. His heart must be steeled against every tender impression, and a complete conquest obtained over the feelings of humanity. The scene lasted not long; sacred drums, as they were called, drowned the cries of the suffering infants: their bodies became the victims of merciless superstition, but their souls fled to a merciful God. The place where Moloch was worshipped was called the valley of Hinnom, or of 'those who shrieked,' and the

valley of Tophet, or 'drums,' from their being used on such occasions. The image was made hollow, and sat within seven chapels; whoso offered a flower, they opened to him the first of these; whoso offered turtles or pigeons, they opened to him the next; to the offerers of lambs, rams, calves, or oxen, the four following; but whoso offered his son, they opened to him the seventh."

The prohibition to seethe a kid in its mother's milk, repeated three times, Exod. xxxiii. 19, and xxxiv. 26; Deut. xiv. 21, has puzzled many. Some have thought the food was not wholesome, others, that it was inhuman. But we learn from ancient writers that this practice was used in magical incantations; for a kid was killed, and boiled in milk drawn from its mother, and then the trees, gardens, and fields were sprinkled with the milk, in order to render them fruitful. It was, in fact, a heathen sacrifice, especially contrasted with the thank-offering for the harvest, and the mention of it is connected with the law for the ceremony of offering the first-fruits. This law was also in accordance with the feast of tabernacles or ingathering, the prohibition of leavened bread at the passover, and the command that the first-fruits should be brought only to the temple. These customs are all more fully described at pages 234—238 of this volume, and were all prohibitions of heathen observances.

The direction not to mar the corners of their beards, in Lev. xix. 27, forbade the heathen practice of tearing the hair or beard, to lay it on the funeral pile, or as marks of mourning. The original term seems also to include various modes of cutting the hair, used among the heathen as marks of gratitude, or vows of dedication to some idolatrous object. Maimonides, in his treatise concerning idolatry, details many of these heathen ceremonials. The cutting of hair for the dead (Lev. xix. 28) was also a heathen funeral observance. It is even now practised by the American Indians, and others. The Jews who fell into idolatry gave way to this practice, and the prophets especially rebuked it. Isa. xv. 2; Jer. xvi. 6; xlvii. 5.

The custom of imprinting marks upon the body, forbidden in the same passage, has been a favourite usage with most uncivilized heathens. We read of it among the ancient Britons, and have seen it in the natives of Polynesia, or the South Sea Islands.

Often the ancient heathens showed who was their favourite deity by these marks: thus a thunderbolt was used for Jupiter, a spear for Mars, an ivy-leaf for Bacchus, and a trident for Neptune. When Ptolemy Philopater persecuted the Jews of Alexandria, he ordered that they should be marked with the ivy-leaf, the symbol of his god, Bacchus, or else doomed to slavery and death. These marks were sometimes impressed with a hot iron, but more frequently by pressing sharp points into the flesh, and filling the punctures with some indelible liquid, as is done in the South Seas. True religion requires its followers also to bear the mark or badge of their profession, even holiness, and separation from the world (2 Cor. vi. 17). In Rev. xiv. 1, the followers of the Lamb are described as having his Father's name in their foreheads, and the worshippers of the beast as having his mark on their right hands or foreheads, Rev. xiii. 27.

The early Christians adopted the cross as their badge, which was then a token of reproach; but Satan, ever on the watch, turned this to an occasion of evil, and it was afterwards a badge of idolatry, worship being given to the cross, not to Him who died on it. The early Christians spoke of heathen and Christian badges as not agreeing; they might have expressed their meaning in still plainer terms, so as to leave no doubt that they referred to inward, and not mere outward observances. (See Rom. ii. 29.)

The cross seems to have been originally a Jewish mark. It is beautifully referred to, Ezek. ix. 4, as the ancient figure of the Hebrew letter **ק**, though let it be here observed that the outward sign or figure is very briefly passed by. The passage implies merely a marking or setting apart of the people of God from others, like the blood-besprinkled doors in Exod. xii. 13. Those who have been among the Hindoos describe many of them as bearing marks on their foreheads, consisting of spots of different coloured chalk, distinguishing the god whom they serve. This may remind the reader of Deut. xxxii. 5.

The injunction, Deut. xxii. 5, that the sexes should not wear the dresses of each other, is, in some degree, a moral precept. Bad consequences have followed such changes, even when made only in sport, and they cannot be too strictly forbidden amongst youth. Among the Jews there was probably another circumstance also in view: Maimonides relates, that, among the heathens, it was customary for a *

woman to put on a man's coat of armour, for the worship of the idol Mars, and for men, in like manner, to wear female attire, in honour of Venus. These usages were attended with gross immorality. All such practices, as well as heathen superstitions, were therefore guarded-against by this command.



A PROPHET REBUKING THE JEWS FOR IDOLATROUS PRACTICES.

A similar explanation may be given as to the law against ploughing with an ox or an ass together, Deut. xxii. 10. The yoking animals so dissimilar in strength and habits, besides being a cruel practice, was connected with some heathen rites. This regulation, and others connected with it, have been traced to be in direct opposition to the usages of the Zabians, doubtless derived from the most ancient kind of idolatry, that which Job condemned, ch. xxxi. 26—28. Under this head might also be classed the wearing garments of linen and woollen mixed together, which was not only a practice of the Zabians, but the scholars of Pythagoras also were dressed in cloth made of wool and flax. Other rites were connected with sowing different sorts of seed together. All these prohibitions tended to keep the Jews from mixing with idolaters. Had they gone among them, they must have been in contact with rites and

articles forbidden in express terms by their law. But enough has been shown in the foregoing examples to render it unnecessary to enter upon details which cannot profit at this time. Several ceremonial observances may therefore be briefly passed over. Here, for instance, the laws respecting uncleanness, Lev. xv. and xx.; the rules to be observed by the priests, Lev. xxi. and xxii.; and also the directions concerning the plague of leprosy, Lev. xiii. and xiv.; Deut. xxiv. 8, 9. Respecting these also several particulars are given in page 250.

The prohibition against eating blood was also subversive of certain Gentile superstitions, and is frequently enjoined, Lev. xvii. and xix. 26; vii. 26, 27; Deut. xii. 16; xv. 23. This prohibition has been justly described as most consistent with temperance, prudence, and religious caution; for flesh eaten with blood in warm climates is indigestible and unwholesome. But here, no doubt, there was a reference to the appointed sacrifices and to the precious blood of Christ, which alone cleanseth from all sin, as the great sacrifice that all lesser victims were designed to prefigure, which is so often and plainly declared in Scripture. 1 John i. 7.; Rev. i. 5; Heb. ix. 14.

Many of the heathens, in their sacrificial observances, also drank a part of the blood of the victim, and by joining together in this, sealed their most solemn vows, which, in fact, were made under the sanction of the evil one. Of this the prophet speaks, Ezek. xxxiii. 25; and the classical scholar will recollect the descriptions of Homer, from which it is clear, that by that practice they thought to hold communion with spirits in the invisible world. St. Paul, in 1 Cor. x. 20, 21, shows that these things were incompatible with true religion. The prohibition against eating blood was needful in the days of the early Christians, but is not so now that heathenism has disappeared, Acts xv. 20. Still, however, cruelty is a sin against this law.

The ceremonial laws respecting purifications not only kept up a needful separation from unbelievers, but they also distinctly pointed out the holiness of heart and life required by the Divine law. The celebrated Jewish writer, Maimonides, observes, "Cleanliness of dress, washing of the body, and the removal of all dirt and squalidness, is certainly the intention of the law; but subordinate to the purification of the conduct and the heart from depraved and corrupt morals. For, to think that exterior purity, by ablutions of the body

and dress, can be sufficient, though a man indulges in gluttony and drunkenness, is the extremest madness."

Thus the ceremonial law of the Jews taught them the leading doctrines of divine truth, first, by those rites which were, as St. Paul describes, types and shadows of good things to come: Heb. viii. 9, 10. Secondly, by pointing out certain things to be abstained from, which had direct reference to heathen worship and idolatrous practices. Thus, even those who did not enter into the typical meaning of the first class of ceremonies, who did not look to the Messiah therein set forth, were guarded from the debasing and abominable practices of the heathen, and might be led to ask why they were thus kept a separate people, which the prophets constantly called on them to remember. The epistle to the Hebrews especially gives information on the subject of the ceremonial law, and should be read in connexion with the Pentateuch, for the purpose of obtaining clear ideas on these points. It has been well called the Jewish Gospel. The following remarks by Dr. Owen are appropriate to the subject:—"By the blood of sacrifices, God signified his will and pleasure in two things, First, That by this blood there should be a political remission granted to sinners, that they should not die under the sentence of the law, as it was the rule of the government of the nation. And in this sense, for such sins as were not politically to be spared, no sacrifice was allowed. Secondly, That real spiritual forgiveness and gracious acceptance with himself was to be obtained only by that which was signified by this blood, which was the sacrifice of Christ himself. And whereas the sins of the people were of various kinds, there were particular sacrifices instituted to answer that variety. Their institution and order is recorded, Lev. i. 7; and if any person neglected that especial sacrifice which was appointed to make atonement for his especial sin, he was left under the sentence of the law; politically and spiritually there was no remission. Yea, also, there might be sins that could not be reduced directly to any of those for whose remission sacrifices were directed. Wherefore God graciously provided against the distress or ruin of the church on either of these accounts. He had graciously prepared the great anniversary sacrifice, wherein public atonement was made for all the sins, transgressions, and iniquities of the whole people, of what sort soever they were: Lev. xvi. 21. But in the whole of his ordinances he established the rule, that 'without shedding of blood

there is no remission.' This is the great demonstration of the demerit of sin, of the holiness, righteousness, and grace of God. For such was the nature of sin, such was the righteousness of God, that without shedding of blood it could not be pardoned. And what blood must this be? That the blood of bulls and of goats should take away sin, was utterly impossible, as our apostle declares. It must be the blood of the Son of God: Rom. iii. 24, 25; Acts xx. 28. And herein were glorified both the love and grace of God, in that he spared not his only Son, but gave him up to be a bloody sacrifice in death for us all."

It may also be remarked, that the ceremonial law necessarily ceased with the existence of the Jewish polity, as a separate state. It was to the Jews a safeguard and support, and conferred on them benefits which far outweighed its burdens; but when the Jewish nation had filled up the measure of their guilt, by crucifying the Lord of glory, when the Romans were sent to take away their place and nation, then the Jewish ceremonial law was abrogated, and became unnecessary. There was no longer a reason for these restrictions when the door was opened to the Gentiles, and therefore, even before the destruction of Jerusalem, the remarkable discussion, described in Acts xv., decided, under the guidance of the Holy Ghost, that those teachers were wrong who thought it needful to bring Gentile Christians under the Jewish yoke. Other enactments were given, of which the literal observance would be useful, till the dominion of heathenism had ceased in the Christian world; and which, in a spiritual sense, would require to be regarded through succeeding ages.

The Jewish vows were observances closely connected with this part of our subject; but they were limited to the Mosaic dispensation, rather than applicable to the Christian system. The directions as to vows will be found, Lev. xxvii; Numb. xxx; Deut. xxiii. 21—23. These passages show, that the particulars of a vow were to be distinctly expressed, and not merely a mental resolution: this would prevent many unnecessary scruples in the minds of conscientious persons, arising from passing thoughts and hasty suggestions. It is also clearly stated, that if the party who made a vow was under the control of others, the vow was not binding without the sanction of the husband, parent, or superior. But herein the Jews made the law of God of none effect through their traditions: see Matt. xv. 4—6; Mark

vii. 9—13. If a man declared that his property was “corban,” or devoted to God, he was considered as forbidden to afford his parents any relief from that time. This was a device to let a parent perish from want, and, under pretence of a religious obligation, to gratify malignant or covetous feelings, by directly breaking the fifth commandment. In this case, the son was not required actually to give to the temple, or to the priests, what ought to have been given to the parent; it was enough if he declared an intention to do so. Encouragement was thereby given to an avaricious spirit; this was contrary to the express law, Lev. xxvii. 15—22, 23, which shows how the Lord God knows the lurking thoughts of the heart, and how the love of riches would make the people incline to cut short even their holy offerings; therefore, if any one changed his mind, and desired to retain what he had devoted to the Lord’s service, he not only had to bestow what was equal in value, but to add one-fifth part more.

At first we may be inclined to doubt that even the Pharisees could countenance such a direct breach of the Divine law, as the law of the *corban*, when its advantage to them was but contingent. A little reflection, however, will explain this. When the law of God had been thus broken, the conscience would be brought into bondage; and, when the heart is not renewed, relief under trouble in such a case will be sought from man, rather than directly from God himself. The Pharisees of old, and the anti-christian priesthood of later days, have availed themselves of this feeling, and large sums have often been bequeathed for superstitious purposes, in the hope of obtaining relief from self-accusation, for the misemployment of comparatively small amounts. Here the declarations of God’s word are express: Man is required to do justly, to love mercy, and to walk humbly with his God, Micah vi. 8. “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John i. 8, 9. It is not the offering of thousands of rams, or ten thousands of rivers of oil, that will satisfy for the sin of the soul. God can overrule the false ideas of men on the subject, and cause a bequest to a charitable society, or a religious institution, to become the means of good to others; but let none consider that

such a disposal of property ever will remove the stain which may have been contracted by fraud or violence in acquiring wealth, or by withholding more than is meet, while increasing the store. It is true,

“There is a fountain fill'd with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains ;”

and we are expressly told, that the blood of Jesus Christ cleanseth from all sin, 1 John i. 7 ; but when pardon has thus been obtained, and the heart is renewed by God the Holy Spirit, all will be devoted to the service of our Lord and Master. Not, however, by taking or withholding, contrary to the principles of the Divine law, under the idea that wealth, thus gotten by vanity, can be accepted if applied for other purposes, however laudable in themselves. Where God requires services at our hands, he will send the needful ability or property, for the purpose. Let us seek to employ the talents committed to us in simplicity and faith, avoiding the snares into which many fall, by thinking that they are doing service to the Lord, when, in fact, they are only gratifying their own self-will, and even their corrupt inclinations. In connexion with this subject we may observe, that whatever was vowed to God, must have been obtained honestly, or it was not accepted. This is expressly stated in several passages of the sacred writings: herein was a striking contrast between the Divine law and the observances of heathenism, under which, in some cases, money was expressly acquired by infamous and sinful practices, that it might be applied to the service of idols. Even now, in heathen lands, these shameful practices exist.

The vows of execration, or devoting to destruction, called *cherem*, were solemn; they did not admit of retraction or change of purpose. The destruction of Jericho, recorded in the book of Joshua, is a remarkable example of this, and was the result of the wrath of God against the sins of the Canaanitish nations. The circumstances need not be here noticed; the reader may refer to what is said upon the subject in “THE JOURNEYS OF THE CHILDREN OF ISRAEL.” The same awful penalty was denounced against any city of Israel that should introduce the worship of false gods, Deut. xiii. 12—18. Some have thought that the sacrifice of Jephtha's daughter was of this description ;

but the original word is different, it is *neder*, and implies resigning or giving up to the service of the Lord; not *cherem*, or destruction of the thing dedicated.



MODERN JERICHO.

In Lev. xxvii. are the rules relating to things dedicated to God by a solemn vow. The vow of Jacob, Gen. xxviii. 20—22, was similar. Other vows were of abstinence or self-denial, as to abstain from wine, and to be scrupulously careful in some circumstances of conduct. Such was the vow of the Nazarite; see Numbers vi. There were two classes of Nazarites—those wholly devoted, often from their birth, as Samson and John the Baptist; and those for a limited period, which vows were not unfrequent on recovery from sickness, or deliverance from danger, and continued for an interval of time before sacrifices of thanksgiving were offered. Here we may refer to Acts xviii. 18. The apostle Paul, for some reason not recorded, bound himself by a vow, in consequence of which he shaved his head, and we find him afterwards saying he must needs go to Jerusalem. He felt that it was his duty to proceed there at that time; this was also needful for the performance of his vow, for when such an engagement was made in a foreign country, the party must go to Jerusalem to perform it.

We may notice the similarity of the Romish pilgrimages to this custom; but many abuses accompanied these observances in the days of our fathers, and are continued in some degree even up to the present day.

Advocates of popery refer to the vows under the Mosaic law, and to the Nazarites in particular, when they seek to defend their monastic institutions. But a slight examination of the subject will show, that even the ceremonial observances of the Mosaic law do not, in this respect, afford any sanction to the slavish restrictions and painful results of the system maintained by the church of Rome. There is nothing in common, between the cheerful, simple-hearted, and pious devotedness of the Hebrew votaries, such as the Rechabites, Jer. xxxv., and the victims of the Romish system; the horrors of which, even in our own times, have been very ably delineated by Blanco White, and many others. A system, by the principles of which Blanco White saw some of the intimate friends of his youth hurried "into the grossest and most daring profligacy:" while under its slavish observances he saw one sister, at the age of twenty-two, slowly sink into the grave, from decaying health, the result of spiritual apprehensions and temporal privations; and bade farewell to another sister, who, at the age of twenty, was induced to leave an infirm mother to the care of servants and strangers, and to bind herself to the observance of rules which denied her the comforts enjoyed even by the lowest classes of society. Her health speedily gave way, and disease filled her conscience with fears. Her brother says, "I had often to endure the torture of witnessing her agonies at the confessional. I left her, when I quitted Spain, dying much too slowly for her only chance for relief. I wept bitterly for her loss two years after; yet I could not be so cruel as to wish her alive." After this brief allusion to the horrors of the monastic vows, both in their principles and their effects, can any one doubt whether they are the institutions of God or the inventions of man? They illustrate the statement of our Lord, that the Pharisees bound men with heavy burdens, grievous to be borne. The apostle said to his brethren, ye are not ignorant of the devices of Satan, 2 Cor. ii. 11: let us beware that he get no advantage over us.

This part of our subject must not be left without referring to the vow of Jonadab, the son of Rechab, and the faithfulness with which his descendants observed it in the

days of Jeremiah, ch. xxxv. It has been said that the Rechabites still exist, according to the Divine promise, ver. 19. Joseph Wolff relates, that one of these people, named Mousa, was pointed out to him, in 1824, while among the Yezedi, or devil-worshippers, in Mesopotamia. He was wild in his appearance like an Arab, dressed in the costume usual among those children of the desert, and was standing by his horse, the bridle in his hand, ready to mount. Wolff showed him the Bible in Hebrew and Arabic, and found he was acquainted with the Old Testament. On inquiring whose descendant he was, Mousa replied by turning to the book of Jeremiah, and read ch. xxxv. 5—11; and added, "We reside at Hadoram, Usal, and Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed, and live in tents, as Jonadab our father commanded us. Hobab was our father too: come to us, you will still find 60,000 in number, and you see thus the prophecy has been fulfilled: 'Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.'" Mousa accepted the Bible, mounted his horse, and galloped off to the desert, carrying with him the word of God, and leaving behind him a striking evidence to the truth of sacred writ. Such is the account given by Joseph Wolff; and let us not forget why the Rechabites were made a sign to the prophets, or rather to the people at large. The children of Rechab obeyed the words of their father: the Jews refused to listen to the warnings of their God, as spoken by his servants the prophets.



EXTERIOR OF A HUT IN SYRIA.

CHAPTER V.

THE SABBATICAL YEAR—THE JUBILEE—THE NEW MOONS.

THE sabbatical year was an ordinance in the law given by Moses, and had reference to the institution of the sabbath. As the sabbath of the seventh day was a day of rest for man and beast, so the sabbatical year was a time of rest for the land, which, during every seventh year, was to lie fallow, or remain uncultivated. What was produced without tillage or pruning was to be left common for all, especially for the poor and for the cattle, *Exod.* xxiii. 11; *Lev.* xxv. 1—22. But the Jews were not to pass their time in idleness during this year. They could fish, and pursue the wild beasts, repair their buildings and furniture, and carry on manufactures and commerce. They also were more employed in devotional services this year, when the whole law was to be publicly read, *Deut.* xxxi. 10—13. To prevent any suffering from famine, in consequence of this adherence to the Divine command, God promised an unusual supply every sixth year. This remarkable institution was a trial of the faith of the Jews, and of their reliance on a particular Providence, and it was a special mark of that government under which the Israelites were placed when they settled in the promised land; a government which acknowledged the Lord for their King, and considered him as present among them in a peculiar manner. It created and strengthened a sense of dependence on God, and charity towards man, reminding them that Jehovah was Lord of the soil, and that they held it only from his bounty. In 2 *Chron.* xxxvi. 21, the neglect of this law is mentioned particularly among the national sins which caused the captivity; and the length of the captivity, seventy years, is stated as compensating the land, by giving it a period of rest equal to that during which the Jews had defrauded it of its sabbaths. If we calculate by the whole term of this period, it would lead us to conclude that the observance of the sabbatical year was wholly neglected soon after the land was governed by kings. Samuel, indeed, expressly

told the people, that their desire for a king was a direct renouncing of Jehovah as their King and Ruler; and we may conclude, that all institutions which especially regarded the Lord as their immediate Sovereign would then be neglected. Another date, however, is assigned by Prideaux. He reckons only the fifty-two years which elapsed between the destruction of Jerusalem and the return of the Jews, during which period the land was wholly desolated. This gives a period of 364 years, and goes back to an early part of the reign of Asa.

After the return from captivity the sabbatical years were better observed, although this was rendered more difficult by the insecurity of property, and the foreign tribute the land was then under. However, Josephus mentions, that exemption from taxes during the sabbatical years was obtained from Alexander, and afterwards from the Roman emperors.

The seventh year was a year of release from debts, or at least they were not then to be collected; and the personal servitude into which any Hebrew had fallen then ended. The laws respecting this freedom are very remarkable, showing the kind and merciful spirit of the Mosaic law, and taking away the most severe features of the slavery at that time generally prevalent. Nothing can be more opposite in spirit than the servitude permitted to exist among the Hebrews, and that of modern slavery. It is indeed time that every nation, professing to be Christian, should follow the example of England, and abolish that slavery, which is among the worst remains of heathenism, and which especially is opposed to every principle of the New Testament.

It is not quite certain, whether servitude among the Jews ended in every sabbatical year, or whether the service terminated at the end of six years from its commencement. But an express law directed that servants should not be sent away without some provision from the produce of the soil, or the cattle they had assisted to raise; and another law, providing for the continuance of their servitude during life, *if such was their own wish*, further shows that the bondage was not intended to be bitter or severe. The remarkable laws respecting this servitude, and the release from it, will be found in Exod. xxi., Lev. xxv., Deut. xv.; and the reader is particularly recommended to examine these passages carefully. It has been well asked, Could

there be an infidel in such a land, or a sinner against God and his own soul, with such proofs before his eyes of God and his attributes, as one sabbatical year afforded?

The "solemnity of the year of release" was marked at its conclusion by the public reading of the law, from a kind



READING THE LAW.

of pulpit in the court of the women, during the feast of tabernacles. The Jewish traditions relate the ceremonial with which this was accompanied; and that, in the later times, the whole law was not read by the ruler, but the following portions, Deut. i. to vi. 4: xi. 13—22; xiv. 22; xxix. 2. Seven prayers were then recited. It is related, that when Agrippa read the passage, Deut. xvii. 15, forbidding the setting a stranger as king over the people, his eyes were filled with tears on remembering that he was of Gentile extraction, but the people comforted him, calling out that he was their brother.

The year of jubilee was connected with the sabbatical year. It was celebrated every fiftieth year, and was to be observed by letting the land rest in that year also; consequently, at the jubilee there would be two years following, in which the people would depend for support upon the especial provision promised by Divine Providence, Lev. xxv. 20—22. The only passage of Scripture which is supposed to refer to this provision, is 2 Kings xix. 29.

The year of jubilee began on the day of expiation, and was notified by the solemn sounding of trumpets throughout the land; whence some suppose the name of jubilee is derived; others consider that the word denotes, "to bring back," or, "liberty." The Jews on the coast of Malabar told Buchanan, that when their fathers settled in that land, after the destruction of the second temple, they brought with them the two silver trumpets used at the jubilee. There were two such trumpets kept in most of the considerable towns of Judæa. In this year all lands or houses, in the country, which had been sold, or alienated, were to be returned to the families that originally possessed them:



PROCLAIMING THE JUBILEE.

a provision evidently intended to preserve that middle state, as to property, which is most conducive to human happiness. Ezekiel xlv. 16—18, extends this to royal grants. In this year also, all the poor Israelites, who, although not sold as slaves, had engaged themselves and their families as servants, returned into the possession of their paternal inheritance. Never was there any people so secured as the Israelites, both as to their property and as to their personal liberty.

It has been well observed, that no lawgiver would have ventured to propose such laws, had there not been the fullest conviction, on his own part and that of the people, that a peculiar Providence would facilitate its execution. And it was the want of faith in that peculiar Providence, which led to the neglect of this solemn observance, and consequently to further ruinous evils.

We may imagine the joy which would re-echo through the land, when, on the evening of the solemn day of atonement, the sound of the silver trumpet was heard in every town, announcing the commencement of this auspicious period. How beautiful is the following sketch, of one of the families liberated at the jubilee, returning to their paternal home !

“ The freedom-freighted blast through all the land
At once in every city echoing rings :—
Free is the bondman now, each one returns
To his inheritance. The man grown old
In servitude far from his native fields,
Hastes joyous on his way ; no hills are steep,
Smooth is each rugged path ; his little ones
Sport as they go ; while oft the mother chides
Their lingering step, lured by the way-side flowers.
At length the hill, from which a farewell look,
And still another parting look, he cast
On his paternal vale, appears in view.
The summit gain'd, throbs hard his heart with joy
And sorrow blent, to see that vale once more.
Instant his eager eye darts to the roof
Where first he saw the light : his youngest born
He lifts, and pointing to the much-loved spot,
Says, ‘ There thy fathers lived, and there they sleep.
Onward he goes, near and more near he draws :
How sweet the tinkle of the palm-bower'd brook,
The sun-beam slanting through the cedar grove !
How lovely and how mild ! but lovelier still
The welcome in the eye of ancient friends,
Scarce known at first : and dear the fig-tree shade,
'Neath which on sabbath eve his father told
Of Israel, from the house of bondage freed,
Led through the desert to the promised land.
With eager arms the aged stem he clasps,
And with his tears the furrowed bark bedews ;
And still, at midnight-hour, he thinks he hears
The blissful sound that brake the bondman's chains,
The glorious peal of freedom and of joy ! ”

GRAHAME.

Shall not we consider this a lively emblem of the gospel declaring to all the acceptable year of the Lord ? Isa. lxi. 1, 2. It is to be regretted that the port just quoted has

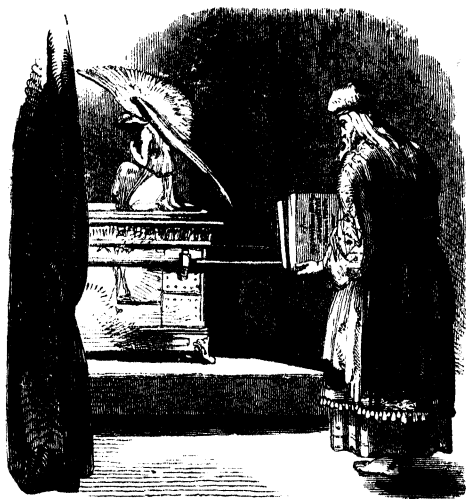
not noticed how the joy of a believing Israelite set free by the jubilee, would be heightened by the remembrance that his liberation was introduced by the day of expiation or atonement, in which freedom from spiritual bondage was both sought and commemorated.

“Jesus, our great High Priest,
Hath full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad.
The year of jubilee is come:
Return, ye ransom'd sinners, home!”

Hales considers that Luke iv. 18, 19, is an evidence that our Lord began his public ministry in a year of jubilee.

It has been noticed, that the sabbatical year, and the year of jubilee, were especially institutions of mercy to the poorer Israelites; and we must again remark, how much consideration towards them was manifested in every part of the Mosaic law. This is no slight proof of its Divine origin. Let any one read these enactments, or only refer to the passages, Lev. xiv. 21; xix. 10, 15; xxv. 25—47; Deut. xv. 7—18, and say whether the Divine law is not infinitely superior to every code of heathen laws, and to all the counsels of pagan philosophers. Deut. xv. 11 is a very remarkable passage. All the provisions of the Mosaic law were calculated to maintain the people at large in a happy state, being neither exalted by riches, nor ground down by poverty; yet we read the positive declaration, that “the poor shall never cease out of the land,” accompanied with the plain precept, “Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.” Is it not evident, that the constant occasions that exist for the exercise of charity to the poor, are designed that our hearts should not grow cold, nor be hardened to any of our Christian affections and duties? The text, Prov. xiv. 31, contains a striking warning: “He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.”

For particulars concerning the festival of the new moon, and of the feast of trumpets, see pp. 284—286.



DEPOSITING THE TWO TABLES OF LAWS IN THE ARK.

CHAPTER VI.

INTRODUCTORY REMARKS ON THE MORAL LAWS.

THE moral laws were declared in the ten commandments, which were solemnly delivered from Mount Sinai, as recorded in the twentieth chapter of Exodus, under the circumstances there mentioned, and which are noticed in the "Journeys of the Children of Israel." These laws were given in a clear and permanent form; not only declared aloud, as with the voice of the trumpet, but twice written by the finger of God on tables of stone, which were carefully preserved in the ark. How different this from the vagueness and uncertainty of tradition! Surely then these commandments must contain a summary of all our duties to God and man. Accordingly, we shall find that the other moral enactments may all be referred to one or other of these ten commandments, and are quite consistent with them; not like the writings of the Jewish rabbins, often contradictory, and always superfluous.

When our blessed Lord was upon earth, though he set aside the Jewish traditions, condemning them in the strongest terms, he declared that he came not to destroy the law, but to fulfil it, Matt. v. 18. To the moral law therefore all may be referred, as expressed by our Saviour in these words, Mark xii. 29—33: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" thus comprehending the first four commandments, or the first table; and adding, "Thou shalt love thy neighbour as thyself;" thus including the second table, or the last six.

The moral law was not only given to the Israelites from Mount Sinai, but it was repeated to their children thirty-eight years later in the plains of Jordan, when about to enter the promised land. On this latter occasion, it was sanctioned by a solemn recapitulation of all the mercies they had experienced in the wilderness. Some variations were made, but none of material import. The fourth command, for the observance of the sabbath, is enforced by an additional motive, their redemption from Egypt, Deut. v. 15, which was typical of the believer's redemption by Christ, and therefore furnished to Christians, as well as to the ancient Jew, an additional motive for the duty and privilege of the observance of the holy day, as well as an additional consideration for allowing to servants the needful sabbath rest, of which many without thought, and others with atheistic indifference, deprive them. To the fifth command is also added a motive, "As the Lord thy God hath commanded thee," and an additional promise, "that it may go well with thee," Deut. v. 16. To this St. Paul refers, Eph. vi. 3.

Now, all these commands are holy, just, and good. Their observance tends to promote the glory of God and the happiness of men. If mankind were guided by the principles here plainly laid down, the world would present a widely different scene from that which at present it displays. But though the way of holiness and happiness is plainly set before men, yet they will not walk therein, unless renewed in the spirit of their minds, being born again by the Holy Spirit, as our Lord fully showed to Nicodemus. Even the renewed man is continually prone to depart from the ways of peace, and to forget his main principles of action. It is the great regret of the believer, that his corrupt nature still hinders him from keeping the law, Romans vii. 23.

He that offends in one point is guilty of all, and therefore the most exalted Christian daily needs to throw himself on the mercy of God in Christ. Thus the law is our schoolmaster, Gal. iii. 24. And while these spiritual benefits flow from the Divine law, even on earthly principles there is great reward in keeping the commands of God. Here the experience of all classes of persons might be referred to, as showing that there is no peace to the wicked, who oppose these laws. Men need not only the general precept addressed to all, and also the voice of conscience speaking within each individual, but, alas! the former is continually lost sight of, and the latter often silenced. Thus there is need for permanent and public directions to communities at large, upon which they may be required to act, so that rulers may be a "terror" to the evil doer, and give praise to those that do well. These are statute laws; express directions and full explanations of what is right and wrong. The need of these clearly appears; for the Lord, after giving the ten commandments, immediately followed them by statutes and judgments, and instituted a regular official administration for their establishment and enforcement.

In conformity with this example, in later ages, under the changed and changing circumstances of the nation, additional laws and regulations were made; and, in like manner, in other nations, a continual succession of enactments is requisite; yet all should be in conformity to the two great principles of the moral law. The Pharisees departed grievously from this perfect rule, consequently our blessed Lord charges them with making void the law of God, and denounces a woe upon them as rulers, for laying burdens upon others, which they would not themselves bear, thus at once refusing to do unto others as they would themselves desire to be done unto. Let us then remember the great principles of the moral law, as the standard by which every minor and more detached rule should be tried. It was in the neglect of these that Israel sinned and fell.

" Their glory faded, and their race dispersed,
The last of nations now, though once the first;
They warn and teach the proudest, would they learn,
Keep wisdom,—or meet vengeance in your turn."

The first announcement of the moral law was preceded by a brief reference to the providential dealings of the Almighty, proving that he is a God of love, and that all

his paths are mercy and truth unto such as keep his covenant and his testimonies. "Ye have seen," he said, "what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself," *Exod. xix. 4.* This comparison would probably remind the Israelites of scenes that they had witnessed in the deserts of Arabia. It is more fully alluded to by Moses in *Deut. xxxii. 11, 12*, and has been thus spiritualized in verse:

"The eagle fond her charge awakes,
Where in the nest they doze,
And while her fluttering plumes she shakes,
The way to fly she shows.
She spreads her wings, her young to bear,
Before their own they try,
And takes them up, and cleaves the air,
And soars above the sky.

'Twas thus in nature's sleep I lay
When Christ his Spirit shed;
His Spirit stirr'd me up to pray,
And hover'd o'er my head.
Infusing the first gracious hope,
He spread his wings abroad,
And train'd his infant pupil up
To seek the face of God.

"The object of his kindest care
He never yet forsook,
But did himself my weakness bear,
And all my burden took.
He bore me up from earth; he bore
On wings of heavenly love,
And taught my callow soul to soar
To these bright realms above."

Thus Jesus, the Lawgiver, has now left his people an example in his own fulfilment of all righteousness, and his concern for them is repeatedly described under similar figures; *Isa. xlvi. 3, 4*; *Heb. xii. 1, 2*.

A late writer has remarked that the actions of our blessed Lord when upon earth, may be divided into three distinct classes: 1. The things which he did, as God, in which it would be presumption to think of imitating him; 2. Those which had reference to the climate and customs of the country in which he was, and which would be unsuitable for general imitation; and, 3. Those in which he left us an example that we should follow his steps, as showing our duty both towards God and man. So the same distinctions have also been applied to the moral regulations by which

the Jewish state was to be governed. Here are, 1. Laws connected with the Theocracy, or the immediate government of God, by which they were distinguished from other nations, and which it would be presumption to apply elsewhere; and, 2. Laws referring to the time and place in which they were enacted, which would be unsuitable elsewhere. 3. There are also laws connected with the general principles of morality and religion, which are binding on all mankind; and from considering them, much instruction may be derived that is suitable for every age and every climate.

It is pleasing to observe, that the lately christianized islanders of the South Seas have frequently referred to the rules and principles of Scripture in the formation of their own laws. Thus it is related that, in 1832, the queen of Raiatea, when consulted by the representatives of her subjects, as to whether the introduction and sale of ardent spirits should be allowed in her dominions, sent to them a copy of the New Testament, with a message, "Let the principles contained in that book be the foundation of all your proceedings," and the result was, the prohibition of intoxicating liquors. Might it not be said that this "queen of the south shall rise up in the judgment" against many who have had greater advantages, yet do not show the same regard to the injunctions of Scripture, by using endeavours to deter those under their influence from

"The road that leads from competence and peace
To indigence and rapine; till at last
Society, grown weary of the load,
Shakes her encumber'd lap and casts them out."

And it is impossible to state the benefits which have been derived, even from the outward observance of the laws given by God to man, or the sin and danger of those who slight and reject these benefits, and turn after things that cannot profit, saying, like Israel of old, We will be as the heathen families of the countries, that serve wood and stone, Ezek. xx. 32. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," John iii. 19, 20. How fearful is the responsibility of those who thus slight the privileges they enjoy, as the words of St. Paul in Romans ii. most plainly testify.

TABLE

OF THE

JEWISH MORAL AND POLITICAL LAWS.

THE MORAL LAW, WRITTEN ON TWO TABLES, CONTAINING THE
TEN COMMANDMENTS.

| | Exodus. chap. | Leviticus. chap. | Numbers. chap. | Deuteron. chap. |
|--|------------------------|---------------------|-------------------|--------------------|
| <i>The First Table, which includes</i> | | | | |
| The first commandment | 20. 13. | — | — | 5, 6. |
| The second commandment | 20. 23. 34. | 19. 26. 18. | — | 4-8. 10-13. |
| The third commandment | 20. 23. | — | — | 5. |
| The fourth commandment | 20. 23. 31. 34. 35. | 19. 23. 26. | — | — |
| <i>The Second Table, including</i> | | | | |
| The fifth commandment | 20. 22. | 19. | — | 5. |
| The sixth commandment | 20. | 19. | — | 5. |
| The seventh commandment | 20. | 18, 19. | — | 5. 23. |
| The eighth commandment | 20. 22. | 19. | — | 5. |
| The ninth commandment | 20. 23. | 19. | — | 5. |
| The tenth commandment | 20. | — | — | 5. |
| The sum of both tables | — | 19. | — | 6. |

THE POLITICAL LAW.

The Political Laws of the Israelites are referred to both the Tables,
and are to be reduced to the several precepts of the Moral Law.

| LAWS referred to the FIRST TABLE, namely, 1. to the First and Second commandments, viz. | Exodus. chap. | Leviticus. chap. | Numbers. chap. | Deuteron. chap. |
|---|------------------|---------------------|-------------------|--------------------|
| Of idolaters and apostates | 22. | 20. | — | 13. 17. |
| Of abolishing idolatry | 23. 24. | — | — | 7. 12. |
| Of diviners and false prophets | 22. | 19, 20. | — | 18. |
| Of covenants with other gods | 23. 34. | — | — | 7. |
| 2. To the third commandment, viz. | | | | |
| Of blasphemies | — | 24. | 15. | — |
| 3. To the fourth commandment, viz. | | | | |
| Of breaking the sabbath | 31. 35. | — | 15. | — |
| POLITICAL LAWS referred to the SE- COND TABLE. | | | | |
| 1. To the fifth commandment, viz. | | | | |
| Of magistrates and their authority | 18. 30. | — | 11. | 16, 17. 23. |
| Of the power of fathers | 21. | 20. | — | 21. |
| 2. To the sixth commandment, viz. | | | | |
| Of capital punishments | — | — | — | 21. 24. |
| Of wilful murder | 21. | 24. | 35. | 19. |
| Of manslaughter, and of the cities of refuge | 21. | — | 35. | 19. 21, 22. |
| Of heinous injury | 21. | 24. | — | 25. |
| Of punishments not capital | — | — | — | 25. |
| Of the law of war | — | — | — | 20. 23. |

| | Exodus. chap. | Leviticus. chap. | Numbers. chap. | Deuteron. chap. |
|---|----------------------|---------------------|------------------------|-----------------------|
| <i>3. To the seventh commandment, viz.</i> | | | | |
| Of unlawful marriages | — | 18. 20. | — | 7. 22. |
| Of fornication | — | 19. | — | 23. |
| Of whoredom | 22. | 21. | 5. | 22. |
| Of adultery and jealousy | — | 19, 20. | — | — |
| Of copulation against nature | 22. | 18. 20. | — | — |
| Of divorcements | — | — | — | 24. |
| Other matrimonial laws | 21. | 18. 20. | — | { 21, 22. 24, 25. |
| <i>4. To the eighth commandment, viz.</i> | | | | |
| Of the punishment of theft | 22. | — | 5. | — |
| Of sacrilege (Josh. vii.) | — | — | — | — |
| Of not injuring strangers | 22. 23. | 19. | — | 10. |
| Of not defrauding hirelings | — | 19. | — | 26. 25. |
| Of just weights | — | 19. | — | 25. |
| Of removing the land-mark | — | — | — | 19. |
| Of lost goods | 22. | — | — | — |
| Of stray cattle | 22. 23. | — | — | 22. |
| Of corrupted judgments | 23. | 19. | — | 16. 24. |
| Of fire breaking out by chance | 22. | — | — | — |
| Of man-stealing | — | — | — | 24. |
| Of the fugitive servant | — | — | — | 23. |
| Of gathering fruits | — | 19. 23. | — | 23, 24. |
| <i>Of contracts, viz.</i> | | | | |
| Borrowing | — | — | — | 15. |
| Of the pledge | 22. | — | — | 24. |
| Of usury | 22. | 25. | — | 23. |
| Of selling | 21. | 25. | — | 15. |
| Of the thing lent | 22. | — | — | — |
| Of a thing committed to be kept | 22. | — | — | — |
| Of heirs | — | — | { 26, 27. 33. 36. } | 21. |
| <i>5. To the ninth commandment, viz.</i> | | | | |
| Of witnesses | — | 5. | — | 17. 19. |
| The establishing the political law | — | — | — | 4. |
| The establishing the Divine law in } general } | — | — | — | { 6. 11. 20— 31. |
| From the dignity of the lawgiver | — | 19, 20. 22. | 15. | { 5—8. 10. 26, 27. |
| From the excellency of the laws | — | — | — | 4. 26. |
| From the promises { | 15. 19. 23. 24. } | 18. 26. | — | { 4—7. 10— 12. |
| From the threatenings | 23. | 26. | — | { 4. 7. 11. 27—30. |



CHAPTER VII.

THE FIRST, SECOND, THIRD, AND FOURTH COMMANDMENTS.

IN addition to the ten commandments, which are given Exod. xx. 1—17, and other precepts given in the books of Exodus, Leviticus and Numbers, the book of Deuteronomy contains a repetition of most of the Mosaic laws, and often further develops the principles which they set forth and enforce. These enactments have been classed under each of the ten commandments, selecting that to which they most appropriately belong, according to the index annexed, pages 343, 344, which is taken from one that was printed nearly 200 years ago, from a manuscript in the library of St. John's College, Oxford. Some explanatory remarks will now be given upon each of the commandments in their order. The whole will show that

“Religion never was design'd
To make our pleasures less.”

THE FIRST COMMANDMENT.

In Exod. xx. 3.—Thou shalt have ~~no~~ other gods before me. In Deut. v. 7.—Thou shalt have none other gods before me.

Idolatry was the most heinous crime among the Jews; it was not only a sin against the only living and true God, but it was also high treason against their chief Ruler. This principle is laid down in the first commandment; the second forbids all outward demonstrations or actions that are idolatrous. Here is included all worshipping of images, whether intended (1) to represent the true God in a visible form, or the images of the gods of the Gentiles, which either were (2) of Satan under various forms, or (3) of men, usually after their decease, who were noted for something which the world approves, though often very contrary to the Divine commands, and (4) representations of the heavenly bodies, or other objects of nature. The worship of the golden calf, Exod. xxxii., was of the first sort, and there are other instances in their history after the Jews were settled in the land of Canaan, but especially the calves of

Jeroboam, 1 Kings xii. 26—31. The image of Baal, 2 Kings iii. 2 and x. 27, and those mentioned so often in the historical and prophetic books, were of the other classes. All such idolatry is expressly forbidden, Exod. xxxiv. 14, and in detail, Deut. iv. 16—19; viii. 19.

These precepts, it will be seen, extend to the worship of anything besides the true Lord God, although without an image: such worship usually consisted of, or was accompanied by, falling prostrate to the earth, or at least bowing or kneeling, Exod. xxiii. 24; Lev. xxvi. 1; 2 Kings v. 18. In the book of Joshua even the mention of false gods is forbidden, Josh. xxiii. 7.

Not only were images and the worship of idols or other visible objects forbidden, but the possessing of altars or groves dedicated to them: these were to be cut down and destroyed, Exod. xxxiv. 13; Deut. vii. 5; xii. 3; There are various instances of carrying this command into execution in the historical books, as Hezekiah, 2 Kings xviii. 4; Asa, 2 Chron. xiv. 3; Jehoshaphat, xvii. 6; Josiah, xxxiv. 7. The grove, or anything connected with the idol worship, was to be utterly destroyed, lest the sight of it should recall the use formerly made of it, or there should be some superstitious feeling about it.

All sacrifices of animals, except as offerings to the Lord, are forbidden, Lev. xvii. 1—7. The most dreadful rite of idolatrous worship, human sacrifices, is expressly forbidden, so as to show that the heathen practised it, Lev. xxi. 1—5; Deut. xii. 30, 31; xviii. 10. The most horrible, that of the sacrificing their children, was not to be allowed among the strangers in the land, Levit. xx. 2; nor even to be mentioned. The Jews were not to be present at the sacrifices of the heathen, lest they should partake of them, Exod. xxxiv. 15. The prohibition to offer any sacrifices, excepting to the Lord Jehovah, is strongly stated, Exod. xxii. 20.

The greatness of the crime of idolatry was thus fully pointed out; the punishment was death by stoning, Lev. xx. 2; in this case death was instantly to follow detection, Deut. xiii. 10; xvii. 5. When the inhabitants of a city had gone and served other gods, they were to be put to death, and the city, with all belonging to them, was to be utterly destroyed, Deut. xiii. 12—17.

Blasphemy was another branch of the crimes forbidden by this command. When the peculiar state of Israel, with

the favour of the Lord God dwelling visibly among them, is considered, it will be seen that this was a most heinous crime, a denial of the visible operations of the Most High. A special instance is recorded, Lev. xxiv. 10—16, when this law was enacted, and it was declared to extend to the stranger as well as to those born in the land. Naboth seems to have been put to death under a false accusation of this kind, 1 Kings xxi. 10—13; and be it observed, that to bless idols, or to speak of them as gods, was blasphemy against the Most High.

Closely connected with blasphemy, indeed a branch of that crime, was that of *false prophecy*. A false prophet was held to be such, and was to be stoned, when he spoke in the name of false gods, without entering into any question whether or not he had spoken truly, Deut. xvii. 2—6. And if he had pretended to speak in the name of the true God, still he was liable to punishment when what he had declared did not come to pass, Deut. xviii. 21, 22. Surely the principle of this law should be regarded at the present time: not, indeed, to put to death such pretenders, for we live under a different dispensation; but they ought to be turned away from, whether, like Irving, they have once been teachers of the truth, or, like Southcote and the Mormonite Smith, deceivers and cheats from the beginning. Such characters are, indeed, enemies to the truth; they have “spoken to turn you away from the Lord your God,” Deut. xiii. 5.

Even those who were not thus guilty, yet who from any circumstance were induced to declare that which came not to pass, were by no means guiltless, Deut. xviii. 20—22. Well would it have been for the church in every age, and also at the present day, had this solemn warning been kept more fully in mind. Let us also remember, that this is applicable not merely to declarations of future events, but to every word that is spoken in the name of the Lord. A more solemn office cannot easily be pointed out, and the faithful ministers of Christ, in every age, have deeply felt their responsibility.

Divination is another branch of idolatry. In the English translation of the Bible, this is spoken of under the name of witchcraft. It is not to be supposed that the common vulgar idea of witches and witchcraft is here meant. A more gross delusion seldom has existed than that which supposed a poor helpless old woman, however cross, or ill-

tempered, or wicked, could torment the cattle and children around her, or that she rode through the air on a broomstick, and went to revel with the devil at night, effecting her evil purposes through "a familiar," as it was called, in the shape of a cat, who told her of things she wished to know. Surely, at the present day, such nonsense must have passed away, and poor old women are now, for the most part, allowed to sit with their cats in peace. It is to be regretted that the translators of the Bible were led to use such a term, although at that time even king James himself believed in witchcraft, and required others to do the same. The divination and witchcraft meant in the Bible, Exod. xxii. 18; Lev. xix. 26—31; xx. 6—27; Deut. xviii. 10, 11, is a more serious evil, and more directly idolatrous, as well as diabolical. The eastern people of old were very prone to inquire into future events. Of course the worshippers of the true God could find no encouragement for such a system, nor did they need it. The patriarchs, like Abraham of old, had full reliance on the Lord their God, but wicked minds wished for unlawful information, and sought it from the votaries and priests of false gods. All these false worshipers had some relation to the worship of Satan, especially that of the Serpent (*Aub* or *Ob*): to make these inquiries, therefore, was worshipping the spirit of evil. It was, as Elijah put it to the messengers of Ahaziah, 2 Kings i. 3, 4, a declaration that the inquirer did not believe in the God of Israel, but put his trust in some exhibition of Satan. This also was Saul's last offence, the going to a woman described as having a familiar spirit at En-dor, 1 Sam. xxviii. 8. She was not what our fathers understood by "witch or wizard," but a priestess of Ob, one who secretly kept up the serpent-worship; that which was adoration of the old serpent, the devil. And we know that *such* worship exists even now over a large part of the globe. What is called Buddhism is especially of this description; it prevails over a large portion of the east, so that, awful as is the fact, these idolatrous worshipers of Satan even now are far more numerous than all the nominal worshippers of Christ, or those of the followers of the false prophet, who also reject idolatry, commonly so called. Can there be anything more affecting than such deplorable infatuation and degradation?

The priest of this devil-worship, or diviner, was to be put to death, Lev. xx. 27; but it is to be remembered that

God reserved to himself the punishment of those who broke this law by consulting the diviner. A striking admonition against the sinful practice is contained in Lev. xx. 6; Deut. xviii. 9—13. The fate of Saul showed that these commands were not to be disregarded with impunity, 1 Chron. x. 13. The folly as well as the guilt of such inquiries is exposed by the prophet, Isa. viii. 19; xlv. 25; xlvii. 13; and the impotence and helplessness of the sorcerers were shown, both in Chaldea and Egypt, where they were especially regarded, Exod. viii. 19; ix. 11; Dan. ii. 27, 28; iv. 7. A similar failure is threatened to the deceivers in later times, 2 Tim. iii. 8, 9; 2 Pet. ii. 1—3.

The prevalence of such customs among the heathens is well known, Ezek. xxi. 21. Even the enlightened Ephesians, in later times, used curious arts, which they renounced on receiving the gospel, Acts xix. 19. The sorcerers, who abused their powers of mind to deceive the ignorant, like Elymas, Acts xiii. 6, and Simon, Acts viii. 9, were always strongly opposed to the preaching of the word of God; and the eastern magicians, in every age, have evinced a similar spirit of enmity, being well aware that there is no agreement between the true God and idols; but wherever the Lord comes the idols are moved at his presence, Isa. xix. 1; even as Dagon of old fell before the ark of God, 1 Sam. v. 3.

THE SECOND COMMANDMENT.

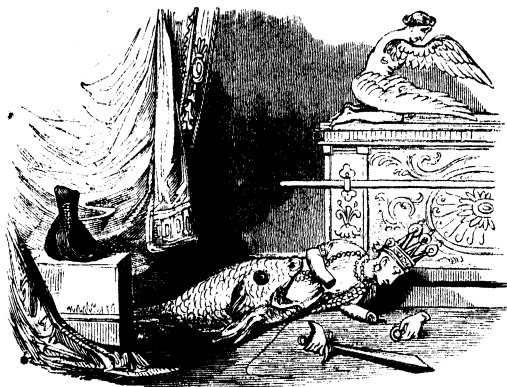
The Second Commandment stands almost word for word in Exod. xx. 4—6, and Deut. v. 8—10. It is as follows:—"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

Here must be noticed the precepts for abolishing idolatry, and destroying all traces of it. See Exod. xxiii. 24, with the fuller explanation, Deut. vii. 25, 26. The whole of the latter chapter refers to the subject, as does also Deut. xii. 2, 3. These directions in their details are not binding on us now, but surely professed Christians should be more

careful on this subject than they often are. There is far too much trifling with idolatrous figures, and the recognised symbols of idolatrous worship, whether as to the pictures and statues honoured by the ritual of the church of Rome, or the mythology of the ancient heathens, from which the latter have, in many cases, been borrowed, as is clear to all who have attentively looked into the subject. The Ash-taroath of the Zidonians and Assyrians, (1 Kings xi. 5; Judg. ii. 13,) was the Venus of Greece and Rome, and the great Diana of the Ephesians. A personification of the whole frame or course of nature was worshipped in still earlier times, as the queen of heaven, Jer. vii. 18. Many of their titles and attributes were, in the early days of popery, transferred to the virgin Mary; and the celebrated statue of St. Peter at Rome is in fact an image of the idol Jupiter. Other Romish rites and festivals have their origin in paganism; but the subject is too extensive for further discussion in these pages. Perhaps the above remarks will sufficiently show how contrary it must be to the principles of the Second Commandment, to introduce such images into buildings set apart for Christian worship. If symbolical representations are required there, they might be taken from the types and emblems of the Bible, as Hervey shows in his dialogue between Theron and Aspasio. Here may be applied the caution of St. Paul, 1 Cor. x. 20, 21.

Some writers have given particular descriptions of the heathen idols, but these may well be passed over with a few brief remarks. The weeping for Tammuz, Ezek. viii. 14, was an idolatrous custom observed in the month of Thammuz, or June, on account of the death of a youth called Adonis, who was said to have been slain by a wild boar, and the most impure observances were joined with it. The processions and ceremonies used by idolaters were very numerous. Both the worshippers and sacrificial victims appeared with garlands of flowers, and libations or drink-offerings were poured out upon them, a custom to which St. Paul alludes, 2 Tim. iv. 6; Phil. ii. 17. It was impossible to mingle with the heathen without learning some of their works, Psa. cvi. 36—39; Numb. xxv. 1, 2; 1 Kings xi. 1—8; and how mercifully it was ordered by God that the Hebrew nation should be a barrier or check to the prevalence of idol worship, which otherwise would have overspread the world, Rom. i. 20—25. In

reference to this sin alone does God describe himself as jealous, *Exod. xxxiv. 14*; *Isa. xlii. 8*; and in the warnings which he gave to his servants the prophets, he compares it to adultery and whoredom, so as to set forth most plainly its extreme guilt, *Ezek. xvi. 15*; *xx. 30*; *Hos. ii. 5—7*. Many other quotations might be added, in which the sin and folly of idolaters are fully described, as *Isa. xlv. 12—20*; *Psa. cxv. 2—8*. We read that Dagon, the god of the Philistines, was a figure half man and half fish, and probably commemorated the tradition of Noah's preservation: see *1 Sam. v*. Some remarks on them may be found as referring to the fine arts at pp. 97—99.



DAGON BEFORE THE ARK.

The conclusion of the Second Commandment claims attention. It was afterwards wilfully misapplied by the Jews, *Ezek. xviii. 2*. Yet Scripture and experience clearly prove that they who turn away from the sins of their parents, have no cause to fear, *Numb. xiv. 31*, though, alas! this is seldom found to be the case, for how often,

“Train'd by bad parents in an evil way,
Children grow up more reprobate than they.”

And the evil consequences must be familiar to every observant mind. A few of the most striking texts which bear on this point, may be mentioned: *Gen. ix. 25*; *xiv. 16*; *1 Kings xi. 36—38*; *xv. 26—30*; *xxi. 29*; *2 Kings xv.*

12; 2 Chron. xxxvi. 14—16; Ezra ix. 14; Zech. i. 4; Matt. xxiii. 35; 1 Thess. ii. 16.

THE THIRD COMMANDMENT.

The Third Commandment reads the same in Exodus and Deuteronomy: "Thou shalt not take the name of **THE LORD** thy God in vain; for **THE LORD** will not hold him guiltless that taketh his name in vain." Deut. v. 11; Exod. xx. 7.

This commandment includes all false oaths and vain and profane swearing, Lev. xix. 12. There are many instances in Scripture of solemn oaths being administered and taken. Thus, to go no further, in the case of Rahab, Josh. ii. 17; and the Gibeonites, Josh. ix. 15; and the oath between David and Jonathan, 1 Sam. xx. 3—17. We may read on this subject, Deut. vi. 13; Psal. lxxiii. 11; Isa. xlv. 23.

Several enactments show that an oath was to be regarded as solemn and binding, Lev. v. 4; Numb. xxx. 2; and there was considerable difficulty felt as to being released from an oath as well as to being engaged by one, if it was unlawful, Josh. ix. 20; Ezek. xvii. 15. As for the wicked oaths prevalent in later days, they certainly are included under profaning the name of the Lord, but they rather may be considered as blasphemies, and that this command has especial reference to solemn engagements by the deliberate and solemn use of the name of the Lord. In all the applications of the word "profane" to the name of the Lord, it is evident that actions are meant even more than mere words, as Lev. xx. 6; xxii. 2.

THE FOURTH COMMANDMENT.

Exod. xx. 8—11.—Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is,

Deut. v. 12—15.—Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy

and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

There are also many other passages of Scripture which enjoin the observance of this institution, which was not first given from Mount Sinai, but had existed from the creation, Gen. ii. 2, 3. The very word "Remember," proves that it had previously existed, and therefore this command is binding on all men, and not on the Jews only. The following texts more fully point out the duties connected with the observance of the sabbath, Exod. xxiii. 12, xxxi. 13—17; Lev. xix. 3, 30; xxiii. 3; and xxvi. 2; Jer. xvii. 21—25; Ezek. xx. 12, 24; Isa. lvi. 2, 4, 6, and lviii. 13, 14; Neh. xiii. 15—22; and show that a special blessing was promised to those who regarded it. In many other works a fuller statement has been given, both of the motives for obedience to this command, and of the manner in which it was misapplied by many of that nation; and the subject must not here be overlooked, for it is a point on which the prosperity of individuals, families, and nations, closely depends. The example of presumptuous disobedience, recorded in Numb. xv. 35, was a breach of this command.

Christians observe the first day of the week for their sabbath, in remembrance of the resurrection of their Lord (See p. 283). But if the time be altered, the spirit and manner in which it is to be kept, even as holy unto the Lord, must remain unchanged, Rev. i. 10; and where this rule is practised, a blessing will surely follow. Even outward holiness and seriousness will produce a degree of peace and comfort; but still more blessed are they who are enabled to make the Lord's day "a kind of transfiguration day," as it has been beautifully described, "shedding a mild glow upon every object, and enabling us to view the concerns of time in connexion with those of eternity."

It was the well known remark of one of the greatest men who ever filled the office of an English judge, that according to his observance of the sabbath, he found his

worldly concerns to prosper in the week that followed,* and many others of every grade in life, have rejoiced with the



JEWISH SABBATH MEAL.

pious statesman, Wilberforce, that Sunday was their own, which they could spend with their family, when wearied

“With six days’ care and noise and strife.”

“It is,” says a writer of the present generation, “the believer’s day of rest from worldly care, and of holy activity for God; in it he has to study truth, which he had too little leisure through the week to investigate. He has to read the word of God, with which he might never otherwise become familiar. He has to study himself, by comparison of his tempers and conduct with the law of God, and

* “Though my hands and mind have been as full of secular business, both before and since I was a judge, as it may be any man’s in England, yet I never wanted time in my six days to ripen and fit myself for the businesses and employments I had to do, though I borrowed not one minute from the Lord’s day to prepare for it, by study, or otherwise. But, on the other hand, if I had at any time borrowed from this day any time for my secular employments I found it did further me less than if I had let it alone, and, therefore, I grew peremptorily resolved never in this kind to make a breach upon the Lord’s day, which I have strictly observed for above thirty years.”—SIR MATTHEW HALE.

with the Christian character, as portrayed in the Scriptures. He has to learn, from week to week, whether he is retrograding or advancing in the ways of God. He has to listen to the preaching of the gospel, which is Christ's ordinance, and on which he may therefore expect a blessing. He has to meditate on that which he has read or heard, and then to enlarge his knowledge, or deepen his impressions, by Christian conversation with others. Alone, in his family, and with the church, he has to ask the blessings, which the experiences of life, with devout meditation, have made him see and feel to be necessary. And then he has to bless God in secret for unnumbered mercies, and to join his praises with those of his fellow-worshippers in the church."

The same author adds, "It seems desirable that those who desire to consecrate the sabbath to God, should not be ruined, or even seriously injured in their property, on that account, by the traffic of others on that day, in a country professing Christianity. And the poor man should have his right of the Christian rest of the seventh day secured to him. Still, in a thousand ways, which the law can never touch, may the unprincipled and profane abuse and reject this ordinance of God ; and when they do so, the sabbath, instead of a blessing, is a curse to them, and, as far as their influence extends, a mischief to all."

The sabbath is still continued. It returns at the end of seven days. It is still a memorial of the creation ; but the institution is enlarged to commemorate also the work of redemption ; for which observance the first day of the week was most suitable, after the resurrection of Christ. The duty and blessing are stated in the fourth commandment to apply, not to the *seventh*, but the *sabbath* day. The 118th Psalm has been considered to contain a direct prediction, that the day of Christ's resurrection was to be the day on which the sabbath should be holden under the gospel. We have sufficient evidence from the New Testament, that the first day of the week was observed as the Christian sabbath by the apostles. . The peculiar blessings which have resulted to millions of souls, from the observance of the Lord's-day as the sabbath, are too manifest for us to hesitate as to the will of God on the subject. (See Dwight's Treatise on the Sabbath, and various other publications of the Religious Tract Society.)

CHAPTER VIII.

DUTIES TO FELLOW CREATURES, OR THE FIFTH, SIXTH, AND SEVENTH COMMANDMENTS.

FIFTH COMMANDMENT.

In Exod. xx. 12.—Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

In Deut. v. 16.—Honour thy father and thy mother, as the Lord thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

THUS there is a special blessing promised to the keeping of this commandment, an outward and visible blessing. It has been frequently remarked that the fulfilment of this promise has been very observable in all ages, that where parents have been honoured in the spirit, as well as in the letter of the command, there has been outward prosperity remarkably manifested in the children. It is necessary to say, in the *spirit* as well as in the *letter*, for more is requisite than merely caring for their bodily wants; this often may be done without a right feeling and desire to act according to this precept in its full extent.

The system of the patriarchal life was based on parental authority; but the cases of Esau and the sons of Jacob plainly show, that then, as now, something more than customary observance was needed. The spirit, therefore, as well as the letter of this command, was impressed upon the Jewish nation. Not only striking parents, Exod. xxi. 15, but even angry and irreverent language was forbidden. The cursing of parents was punishable with death, Exod. xxi. 17; Lev. xx. 9. Observe in the first of these passages, "shall *surely* be put to death," and in the second the marginal reading for "cursed" is "reviled." Our blessed Lord chose this commandment when giving an instance of the manner in which the degenerate Jews of his days upon earth perverted the whole scope and meaning of

this Divine precept, Mark vii. 10. Michaelis notices, that our Lord, when exposing their wickedness, expressly referred to the law of Moses on the subject, and that this act was cursing the parents most effectually, not by mere words which pass away, "but it is a fulfilling of the curse, and making it to all intents and purposes effectual."

Under this commandment may be classed the law, Deut. xxi. 18—21: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." Here should be noticed the express mention of drunkenness, as though the other crimes could not exist without that, and showing that then, as now, drunkenness leads to the worst enormities.

Let it also be remembered how fully the Saviour himself, when on earth, fulfilled the law of God as to the fifth commandment. Whilst a child he was subject to Joseph and his mother, Luke ii. 51. In his after life, he submitted to earthly rulers, and his apostles have left plain directions for a similar course of conduct. "Children, obey your parents in all things: for this is well pleasing unto the Lord," Col. iii. 20. "Submit yourselves to every ordinance of man for the Lord's sake," 1 Pet. ii. 13.

Reverence to those in authority was taught, Deut. xvii. 8—13. In the Theocracy then existing the priest was especially authorized to declare the Divine will in all "matters too hard for thee in judgment," where the recorded precepts were not plainly applicable; and in those where "the sentence of the law" could be applied, they were to listen to those authorized to enforce it. Due respect to them was commanded, Exod. xxii. 28: "Thou shalt not revile the gods" (margin, judges), "nor curse the ruler of thy people." Here, as in Judg. ix. 13, and some other places, the word "god" denotes those in authority. Deut. i. 13—15, shows that those who then were made rulers were Divinely appointed. It is hardly needful to say how, in the New Testament,

obedience to those in authority is enforced, even under heathen rulers, Rom. xiii. 1 ; Tit. iii. 1 ; 1 Pet. ii. 13, 14.

THE SIXTH COMMANDMENT.

This is the same in Exod. xx. 13, and Deut. v. 17.

Thou shalt not kill.

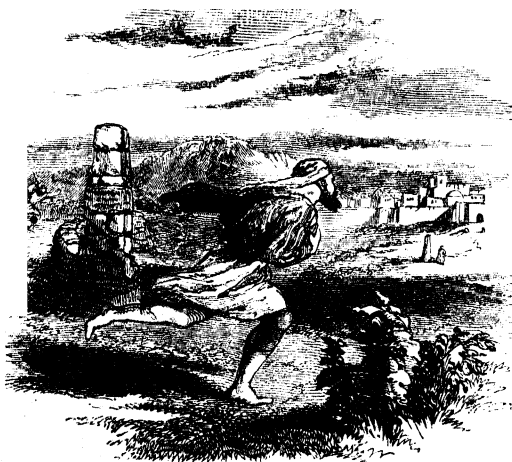
This commandment is explained by our Lord, Matt. v. 21, 22 ; 1 John iii. 15.

Among heathen nations there was little or no discrimination as to the circumstances under which life was lost. If any one was slain, the slayer immediately became a marked object for destruction by the relatives of the deceased, who pursued him with unrelenting activity till he also was slain : and then again the executor of vengeance became a marked object for avengement in his turn. Thus did Satan pervert the precept given to Noah, Gen. ix. 6 ; so that instead of repressing violence, it was made the cause for extending it. These practices continued under the corrupt Christianity of the middle ages, and were a part of the feudal system. In the details of the law given to Moses, this matter is set right, the original precept is confirmed, but definitions are given to prevent it from being misapplied. MURDER is distinctly marked as proceeding (1) from hatred or enmity, Numb. xxxv. 20, 21 ; Deut. xix. 11, (2) from a thirst for blood, or desire for revenge, Numb. xxxv. 20, (3) when designed or done with premeditated deceit or lying in wait, Exod. xxi. 14 ; Deut. xix. 11. The punishment of death to the offender in cases of murder is most distinctly stated, Exod. xxi. 12—14.

MANSLAUGHTER, as distinguished from murder, is very plainly marked in these laws, as (1) when the death is caused without hatred or enmity, Numb. xxxv. 22 ; Deut. xix. 4—6 ; (2) without desire for revenge, Numb. xxxv. 22 ; also Exod. xxi. 13 ; where there is the first mention of the intended appointment of cities of refuge. (3) When death is caused by mistake, Numb. xxxv. 11—15 ; (4) or by accident, Deut. xix. 5. It is to be observed, that these distinctions are principally stated as a part of the law instituting the cities of refuge, a blessed institution under the Mosaic law, not only as regulating the administration of justice, and restraining the bursts of passion, but as shadowing forth the blessed truths of the gospel, and a type of the Lord Jesus Christ, as the refuge for sinners. But observe, there is not a trace of any ideal sanctity

attaching to the place, "And this is the case of the slayer which shall flee thither that he may live : Whoso killeth his neighbour ignorantly, whom he hated not in time past ; as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die ; he shall flee unto one of these cities and live : lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him ; whereas he was not worthy of death, inasmuch as he hated him not in time past." In the law instituting cities of refuge, Numb. xxxv. 16—21, the circumstances that tended to define the difference between murder and manslaughter are important, and are distinctly marked.

The same regulations are again noticed, Josh. xx. The spiritual import of these cities is, however, in the present



MANSLAYER FLEEING TO A CITY OF REFUGE.

day far more striking than their political purpose. They are not indeed directly pointed out with this view by any of the Old Testament writers, yet surely they were among the types and shadows of good things to come ; Heb. vi. 18 ; Isa. xlv. 4 ; Zech. ix. 12. REFUGE ! REFUGE ! that welcome

term, was inscribed at every cross-road, in characters so large and plain, that he who ran might read.

The roads leading to these cities were always kept in good repair, the gates stood open, and the fugitive was safe as soon as he entered their suburbs. No weapons of war might there be made, and the height of the hills on which these cities were built, must have made them conspicuous to the surrounding country. And is not Jesus exalted in like manner to receive all who come to him? Matt. xi. 28; John vi. 37. Are not his ministers employed to direct sinners to him, Isa. lvii. 14; lxii. 10; while all who are in Christ Jesus are at once secured from all condemnation? Rom. viii. 1. Three other cities, as it appears from Deut. xix. 8, might also have been added, if the Israelites had carried out their conquests; but they neglected the Divine word.

The punishment for manslaughter was banishment, or confinement to the city of refuge: this indefinite, perhaps long and irksome restraint, must have been a severe punishment in many cases; nor was there any provision made that the offender should eat the bread of idleness, as in the sanctuaries attached to the abbeys and monastic establishments of popery. Also every facility was given to ascertain the real facts of the case.

The exceptions in which homicide was allowed were, (1) a burglar, one breaking into a house by night, might be slain with impunity, Exod. xxii. 1, 2; but if the sun had risen, it was unlawful to slay him. He then might be made to pay full restitution for his theft; or, if unable to do so, might be sold for a slave. (2) Another exception was to meet the habits of the times, but still with discrimination. If the person near of kin, who was the avenger of blood, overtook the fugitive before he reached the city of refuge, "while his heart was hot," Deut. xix. 6, and slew him without stopping to inquire into the particulars, he was excused for so doing; or if the offender, after having found refuge, presumptuously left the limits appointed for his restraint, he might then also be put to death. (3) Another exemption was, if a master struck a slave, so as to cause his death, but he had continued to live a day or two after the injury (Exod. xxi. 20, 21); a reason is assigned, because the slave was "his money." This seems to have been a concession like that our blessed Lord mentions, "because of the hardness of their hearts;"

and be it observed, that the whole of the laws as to punishment for the manslayer, and as to slavery, were great improvements on the laws of heathen nations. Nor was the Jewish refuge like the sanctuaries of the church of Rome, where, as already mentioned, inquiry was forbidden, no officer of justice being allowed even to enter the precincts. Also it was expressly ordered, that the institution of the cities of refuge should not protect the murderer, (Deut. xix. 11—13.)



EXPIATION OF AN UNKNOWN MURDER.

Under this important command, also are to be classed various precepts as to the avenging or punishing for lesser injuries. Without dwelling upon each, it may be observed that they show the wisdom and discrimination ever seen in these Divine precepts. In several cases, they were milder than many modern enactments.

Under the Sixth Commandment also must be included the directions given in Deut. xxi. for the expiation, or putting away of the guilt of murder, when the real murderer remained unknown. The heifer that was slain on this occasion was not a sacrifice, for it was not brought to the altar, but was made a victim, to show that the man who

had done the deed should have bled in like manner, if he could have been found. It seems to have been one untrained to the yoke, as the murderer had refused to bear the yoke of God's laws, Jer. xxxi. 18; and was slain in a valley, probably one where there was some running stream of water, in which the neighbouring inhabitants washed their hands, as a token of innocency, Psa. xxvi. 6. A similar protestation, but not in the spirit of prayer, was made by the wretched Pilate, Matt. xxvii. 24, that he might cast off from himself on others the guilt of the murder of Jesus. He was mistaken, and so are all they who think that because their misdeeds are now hid they shall escape the righteous judgment of God; Rom. ii. 3; Isa. xxix. 15. Some Jewish traditions relate, that Cain argued with Abel against his belief in a future state, and in the judgment to come, and being inflamed by his firmness, rose up against him, and slew him.

THE SEVENTH COMMANDMENT.

In Exod. xx. 14.—Thou shalt not commit adultery.

In Deut. v. 18.—Neither shalt thou commit adultery.

This crime itself was to be punished with death, Levit. xx. 10; as well as others which come under this head, and are always marked with the deepest abhorrence in the word of God, though permitted by the heathens, and even sometimes sanctioned by them, or even practised as rites of their false religions. There were numerous and various precepts given, which are to be classed under this head, generally marked by the severest punishment; these would take much space to explain, and need not be entered into here. If the reader should have occasion to examine into the particulars, he can consult larger works, or authors who have written expressly on the subject. A full examination will show that these precepts all tended to the same broad and comprehensive view taken by our blessed Lord, in the sermon on the mount, Matt. v. 27, 28. The plain enactment against the most obvious breach of the law, included all other, or more complicated offences, also lesser departures from that purity repeatedly taught in the Mosaic law. The requirement of God is, "Ye shall be holy: for I the Lord your God am holy," Lev. xix. 2, xx. 26; which is emphatically repeated by the apostle, 1 Peter i. 15.

Even an impure thought or desire is a breach of this

command. Matt. v. 27—32. Yet the Scriptures give no encouragement to a state of convent seclusion, nor do they anywhere represent single life as meritorious, which is one of the errors of the church of Rome; 1 Tim. iv. 3. On the contrary, among the daughters of Israel, who longed for the birth of the promised Messiah, marriages were earnestly desired, and occasions of great festivity. The husband and wife were usually espoused or betrothed to each other for a twelvemonth before they were united. To this state the relation between Christ and his church on earth has been compared, Song iv. 11; Eph. v. 26; Rev. xix. 7; 2 Cor. xi. 2; and the numerous rebukes and warnings of the prophets against the Jews of old for their idolatry, and departing from the living God, are frequently expressed in terms suited to this comparison, Ezek. xvi.; Jer. iii. Hereby, also, the sins connected with the neglect of the seventh command were shown to be hateful and disgraceful, however common such practices might be among the heathens.

With the Seventh Commandment was connected the trial by bitter water, Numb. v. 12—31; the only species of ordeal allowed among the Jews, which was so directed, that the innocent could not be injured, while the honour of God was solemnly appealed to, to punish the guilty—a very different case from the trial by ordeal in our own land, and elsewhere, during the dark ages, when the numerous ceremonies and conditions gave room for much mistake and deception. The Jewish trial fell into disuse in the later years of their state, when their morals had become exceedingly corrupt. In the time of our Lord, not only was divorce or separation on slight grounds very common, Matt. xix. 3—11, but men and women were often known to come together, arranging that it should be but for a time. Hos. iii. 3. All this was forbidden under the Christian dispensation; Matt. xix. 5—9; Eph. v. 31; 1 Cor. vii. 2. Thus the Christian religion has conferred blessings, even on Jewish females, in the lands inhabited by the followers of Jesus of Nazareth, who are freed from the jealousies and the debased condition to which their sisters in Moham-medan and pagan countries are still exposed, where the same laws are not observed, and more wives than one may be taken.



THIEVES BREAKING INTO AN EASTERN MUD HOUSE.

CHAPTER IX.

OFFENCES AGAINST PROPERTY, OR THE EIGHTH, NINTH, AND TENTH COMMANDMENTS.

THE EIGHTH COMMANDMENT IS,

In Exod. xx. 15.—Thou shalt not steal.

In Deut. v. 19.—Neither shalt thou steal.

ON this head the Mosaic law enters into many details, and the principles will be found to exhibit the highest discriminative wisdom. And though every detail is not applicable to modern times, or to the European state of society, yet the *principles* are so; and the more closely they can be attended to in modern codes of laws, the more will there be of justice and equity. The main principle was, restitution for the injury done, and so as to restrain the evil-doer, but not to take man's life for a matter of property.

The only exceptions,—the only cases in which death was permitted as punishment for crimes under this head, were those of burglary by night, Exod. xxii. 2, already noticed, and for MAN-STEALING, the taking a free-born Israelite by

craft or violence to enslave him or sell him for a slave. (Exod. xxi. 16 ; Deut. xxiv. 7.) Thus, to tear a man from all near and dear to him, and transfer him into a state of dependence upon the will or caprice of another, probably of a heathen, was indeed a deliberate murder of the individual as to all earthly happiness, though not destroying at once the spark of life.

The objects for theft in the early state of the Israelites would naturally be their flocks and herds. In the simplest case, when the stolen ox or sheep was found, so that it could be restored to the owner, the thief was to double the value, to "restore double," Exod. xxii. 4. The same rule was also applicable "for all manner of trespass," "for raiment, or for any manner of lost thing," (v. 9.) but if it was an ox, sheep, or goat, and the animal was killed, so that the owner could no longer have the same use of it as before, then the restitution or penalty was fivefold for an ox, fourfold for a sheep or goat, Exod. xxii. 1. In later times, a thief in all cases seems to have been required to pay sevenfold, Prov. vi. 30, 31. Thus the penalty became a debt ; it was treated as such, and if the thief had nothing, it is enacted, Exod. xxii. 3, "then he shall be sold for his theft," whether for the usual period of the service of a Hebrew slave, Exod. xxi. 11, which was six years, or according to the value of the article and of the service, does not very clearly appear.

There is in Levit. vi. 2—5, a remarkable provision in favour of one guilty of theft, but repentant. Though it could not be proved against him at the time, if he afterwards confessed his guilt, he was cleared on restoring the amount lost, and one-fifth of its value besides.

There are many cases specified of careless and wilful damage or injury without theft, stated in Exod. xxii. 5, 6. Another class of precepts extended to property committed in trust to others, Exod. xxii. 7—13 ; but there were exceptions in the case of live animals which might have strayed, or suffered from circumstances the party entrusted could not control. A borrowed article, if lost or damaged, was to be replaced unless the owner himself was with it, Exod. xxii. 14, 15. In these and other cases, there are some minute discriminations, which have been adopted in the laws of our own country, as important in guiding to just and equitable proceedings.

The laws respecting DEBT had many enactments peculiar

to the circumstances of the Jews. All usurious profit or interest, or benefit, over and above the return of the article intended, was forbidden, among their own countrymen, though they might take interest from strangers. This was an important regulation calculated to retain the mass of the Jewish people in the middle state, which was especially marked out for them, and which, when all things are considered, is the happiest for a people. It is however evident, that such a state of things cannot continue, unless a nation is actuated by the principles of true religion, both to restrain the ambitious and covetous, and to excite the indolent and dissipated to activity and industry. It will commonly be found that the rise of some and the depression of others, is owing to the ignorance, idleness, or vices of those who sink, more than to rapacity or oppression in those that rise. Parents cannot be too diligent in training up their children in habits of activity, industry, and carefulness. These may indeed degenerate into covetousness when the mind is not regulated by the fear of God ; but where carelessness, and waste, and indolence become habitual, there will be found deplorable results, not only to the parties themselves, but to all connected with them. The Mosaic laws were quite as much opposed to the habits and practices of pauperism as to the vast and useless accumulation of property. There are many precepts to relieve the poor man, but the poor Israelite was a very different being from the English pauper, or the beggar of popish countries. Under the very different state of society in Europe at the present day, there is nothing to prevent the taking a moderate use or interest for money, which does not extend to oppression. A large number of the means of livelihood at the present day can only be followed by borrowed capital. The sharing of property, on the one hand, and allowing the use of capital on the other, under such circumstances, is quite in accordance with the principles of the Divine law. There are, however, cases in which usurious and oppressive returns are exacted, and these are as contrary to the principles of Christianity as they are to the letter of the Jewish law. The borrower also was protected in many little points affecting his feelings. If a pledge was taken for a debt, the lender was not to enter the house and choose an article at his will, but was to wait at the door, allowing the borrower to select what he could best spare, Deut. xxiv. 10, 11, as was noticed p. 309 ; and as this would probably

be an article of clothing, for no one was supposed likely to borrow but in cases of absolute necessity, it was to be restored him for his use at night; *Exod. xxii. 25—27*; *Deut. xxiv. 12, 13*. This enactment shows that it was never intended that there should be even a borrower, unless in case of what we should call deep poverty. The millstone, the article for daily use, was not at all to be taken, *Deut. xxiv. 6*.

When debts were contracted, the lender was not to be wronged. Here the laws of antiquity were very severe, sometimes giving creditors power over the lives of their debtors. In Rome, more than one insurrection was occasioned by the cruelty of creditors; but the Mosaic law did not allow of such proceedings. It is true, that the property of the debtor was answerable for his debts, and even his person and that of his family, in case of the land and other property being insufficient to repay the loan; but still the debtor was not to be plunged into irremediable and hopeless poverty. The law of the jubilee fully provided for a return to former privileges, as already fully explained (p. 335). Imprisonment for debt, as mentioned *Matt. xviii. 34*, was not permitted by the Mosaic law. All loans, and all servitude was for a limited period only, and a beautiful exposition of duty was recorded, to prevent any grudging, at this principle of goodwill to others, *Deut. xv. 7—11*. In various places in the Old and also in the New Testament, there are notices which illustrate the Jewish law of debtor and creditor, and the manner in which it was at times departed from. The debtors that resorted to David, *1 Sam. xxii. 2*. The family of the son of the prophet, *2 Kings iv. 1—7*. The oppressed debtors that cried to Nehemiah, *Neh. v. 4, 5*. The cautions in the book of Proverbs, *xxii. 26, 27*. The parables of our blessed Lord, *Matt. xviii.*; *Luke vii.* The word by the prophet Ezekiel, *xviii. 7*; and in the comment on the Lord's Prayer, *Matt. vi. 12—15*. But the injunction by the apostle, "Owe no man anything, but to love one another," *Rom. xiii. 8*, is not less a command, and the observance of it is equally needful to comfort and real enjoyment of life. When Elisha multiplied the widow's oil, he directed her first to go and pay her debt, and to live on what remained.

Becoming surety for a debt does not appear to have been sanctioned by the law, though afterwards practised; this explains the express cautions against it, *Prov. xi. 15*; *xvii.*

18 ; xxii. 26. At the present day these cautions are important, and should be attended to, both as principles and as matters of practice. Whenever such engagements exceed



ELISHA MULTIPLYING THE WIDOW'S OIL.

what can be met without serious injury, they are often injurious not only to the surety but to those dependent on him.

We may also observe the range of this command in Levit. xix. 13, "Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning."

Before leaving this law, let the institution of the jubilee be again referred to, as a happy means to promote the middle state of society by the process of readjustment being perpetuated, without injustice, violence, or levelling. Property in effects or houses was not to return, in those days, but under the circumstances that existed, there could be no very great accumulation; for lending of money or commodities for the sake of gain was forbidden.

THE NINTH COMMANDMENT.

In Exod. xx. 16.—Thou shalt not bear false witness against thy neighbour.

In Deut. v. 20.—Neither shalt thou bear false witness against thy neighbour.

This law has been well said to include all crimes of MALICE. The bearing false witness, in matters of judicature,

is not the only evil forbidden, though that is very strongly marked, *Exod. xxiii. 1—3*; and all leaning to either party, even to the poor out of compassion, is expressly forbidden, *Exod. xxiii. 1—3. Levit. xix. 15*, was applicable to witnesses as well as to the judge. The punishment of false witnesses is very clearly stated, and very equitably settled, *Deut. xix. 16—21*. This was a strong protection to the poor man. "If the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you."

This commandment extended far beyond the crime of false witness in matters of public judgment. It aimed at the malicious and idle tale-bearing and gossip which cause so many injuries every day amongst us. *Exod. xxiii. 1*, may be considered as applicable both to raising and receiving false reports; it may be truly said, in this case, if there were no receivers there would be no thieves, none trying to steal away a neighbour's character or peace. "Thou shalt not go up and down as a tale-bearer among thy people," is still more applicable at the present day than in ancient days, and seldom will any report be traced or followed out, but there will be found cause to wonder at the additions and perversions made to the most simple and truthful matter.

This command also was applied to every transaction of life. Observe the wide range included in a few words, *Levit. xix. 12*, "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord." The preceding verse expressly forbids "lying." "Ye shall not steal, neither deal falsely, nor lie one to another." The passages in the Psalms, Proverbs, and Prophets that condemn all lying and falsehood are too numerous to quote; they show the awful extent to which this sin prevailed.

As a strong guard against false evidence in all matters affecting the life of any one charged with crime, more than one witness was required, *Numb. xxxv. 30*; *Deut. xvii. 6*; *xix. 15*. The reader will recollect how this law embarrassed the chief priests and Jewish rulers in their malicious proceedings against our blessed Lord, *Mark xiv. 55, 56*, probably recorded by the apostle Peter, who was present at the time.

THE TENTH COMMANDMENT.

In Exod. xx. 17.—Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

In Deut. v. 21.—Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbour's.

This law especially shows the Divine origin of the Ten Commandments. No human lawgiver has ever attempted to make such an enactment; the proceedings of man's laws seem fully to agree with the common but mistaken saying, "Thought is free." It is not so; this is shown throughout the Bible. Deut. xv. 9, is to the same purport as this command. David cautioned Solomon that the Lord "understandeth all the imaginations of the thoughts," 1 Chron. xxviii. 9. Solomon recorded that "the thought of foolishness is sin," Prov. xxiv. 9. Elijah cautioned the people on Carmel not to halt "between two thoughts," 1 Kings xviii. 21, margin; thus showing them that the thought even of idolatry was sin. The psalmist characterizes the wicked man as not having God in all his thoughts, Psa. x. 4, and considered God as understanding his thoughts, Psa. cxxxix. 2. The prophet Ezekiel warned against evil thoughts, xxxviii. 10. Isaiah counselled the unrighteous man to forsake his thoughts, lv. 7; but it is needless to multiply examples. In the New Testament this is even more strongly shown, Acts viii. 22; 2 Cor. x. 5. Our blessed Lord pointed to the evil source, the heart, Matt. xv. 19.

This last command then shows that the Divine Lawgiver meant that all the prohibitions of these commands should refer to the dispositions and intents and desires of the heart, as well as to outward acts, not only to murder, theft, and other crimes, but to all that lead to those evils. The Jews evidently knew this; the Psalms continually refer thereto; "try me, and know my thoughts," Psa. cxxxix. 23, is one among very many instances, and see the whole of Psa. cxix. Graves dwells upon this, giving extracts also from the writings of Josephus and Philo, while the precepts of the scribes and pharisees plainly show how they strove to take away this wide and spiritual application of the law, which they felt was most decidedly opposed to the corrupt motions of their hearts; consequently, we do not class other pre-

cepts under this head, but refer to it as covering and confirming and summing up all the rest. This, indeed, is the strongest enforcing that can be devised; unless the heart was right with God there would be little probability of obedience to his commands. The summary, Deut. x. 12, 13, is very comprehensive and important. The whole of the sermon on the mount, Matt. v. vi. vii., showed how our blessed Lord insisted upon this, carrying it out to the minutest details. And, to return again to the Old Testament, the word of the Lord speaking by the prophet is impressive, "For the iniquity of his covetousness was I wroth, and smote him," Isaiah lvii. 17. It was the tenth commandment, in its wide extent and spiritual import, which St. Paul mentioned as having convinced him that he was a sinner, though his outward conduct had been upright and blameless, Romans vii. 7; Phil. iii. 6.

CONCLUDING REMARKS ON THE JEWISH LAWS.

The law of God is found to refer to some things that men might regard as trifles; for instance, mercy to animals, Deut. xxv. 4, and xxii. 1—7. The Jews say that the law respecting birds' nests was the least of all the commands given by Moses, yet it contains the same sanction which is given to the most important earthly duties. The same spirit of humanity and concern for inferior creatures is taught in other parts of Scripture. "One of them shall not fall on the ground without your Father," Matt. x. 29. "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." Prov. xii. 10. Let it then be remembered, that even in little matters, Matt. v. 19, the heart must be kept right with God, and let all resemblance to Satan, the great destroyer, be carefully avoided, for "trifles make the sum of human things," and "he that despiseth small things shall fall by little and little."

Although some of the lesser enactments of the Jewish law have not been literally copied in the laws of the British islands, yet it must be evident that the leading features of the Hebrew code still exist in the institutions of most civilized nations. In the north of Europe, and in Britain especially, Christianity and civilization advanced hand in hand, for the inhabitants of our own land were long despised by the learned Greeks and Romans, as rude barbarians, incapable of understanding, and little superior to the beasts

of the field. It was the preaching of the word of God to "Britons severed from the world beside," which was the means of raising England to the place she now holds among the nations, and in many points, the conversion of the Britons and Saxons, in its character and results, may be compared to the changes that have recently taken place in New Zealand and other isles of the south. It is desirable, however, in this place, to refer chiefly to the present condition of Britain, and especially to those institutions by which a state of order and prosperity has been secured under the blessing of God.

With respect to the administration of the law, Blackstone, in his Commentaries upon the Laws of England, observes, "As to the power of human punishment, or the right of the temporal legislator to inflict discretionary penalties for crimes and misdemeanours, it is clear that the right of punishing crimes against the law of nature, as murder and the like, is, in a state of mere nature, vested in every individual, for it must be vested in somebody, otherwise the laws of nature would be vain and fruitless, if none were empowered to put them in execution; and if that power be vested in any one, it must also be vested in all mankind, since all are by nature equal. Whereof the first murderer, Cain, was so sensible, that we find him expressing his apprehensions, that whoever would find him should slay him. In a state of society this right is transferred from individuals to the sovereign power, whereby men are prevented from being judges in their own causes, which is one of the evils that civil government was intended to remedy. Whatever power therefore individuals had of punishing offences against the laws of nature, that is now vested in the magistrate alone, who bears the sword of justice by the consent of the whole community. As to offences against the laws of society, the temporal magistrate is also empowered to inflict coercive penalties for such transgressions, and this by the consent of individuals, who, in forming societies, did either tacitly or expressly invest the sovereign power with the right of making laws, and of enforcing obedience to them, when made, by exercising upon their non-observance severities adequate to the evil. The lawfulness, therefore, of punishing such criminals is founded upon this principle, that the law, by which they suffer, was made by their own consent; it is a part of the original contract into which they entered, when first they engaged

in society ; it was calculated for, and has long contributed to their own security."

This right, therefore, being thus conferred by universal consent, gives to the state the same power, and no more, over all its members, as each individual has naturally over himself or others, which has occasioned some to doubt how far a human legislature ought to inflict capital punishment for positive offences. Capital punishments are in some instances inflicted by the immediate command of God himself to all mankind, as in the case of murder, by the precept delivered to Noah, their common ancestor and representative, "Whoso sheddeth man's blood, by man shall his blood be shed." In other instances they are inflicted after the example of the Creator, in his positive code of laws for the regulation of the Jewish republic. But they are sometimes inflicted without any such express warrant or example, at the will and discretion of the human legislatures, as for forgery, theft, and sometimes offences of a lighter kind.* The practice of inflicting capital punishments for offences of human institution, has been thus justified by that great and good man, Sir Matthew Hale : "When offences grow enormous, frequent, and dangerous to a kingdom or state, destructive or highly pernicious to civil societies, and to the great insecurity and danger of the kingdom and its inhabitants, severe punishment, and even death itself, is necessary to be annexed to laws in many cases." Where the evil to be prevented is not adequate to the violence of the preventive, a sovereign that thinks seriously can never justify such a law to the dictates of conscience and humanity. To shed the blood of our fellow-creatures is a matter that requires the greatest deliberation, and the fullest conviction of our own authority, for life is the immediate gift of God to man, which neither he can resign, nor can it be taken from him unless by the command or permission of him who gave it, either expressly revealed, or collected from the laws of nature or society, by clear and indisputable demonstration. When a question arises, whether death may be lawfully inflicted for this or that transgression, the wisdom of the laws must decide it, and to this public judgment or decision all private judgments must submit, else there is an end of the first principle of all

Happily of late years, and especially during the reign of the present sovereign, the frequency of capital punishment has been greatly reduced.

society and government. The guilt of blood, if any, must lie at their doors who misinterpret the extent of their warrant, and not at the doors of the subject, who is bound to receive the interpretations that are given by the sovereign power.

There are other characteristics of the British law which call for especial gratitude from those who are placed beneath its influence. For instance, the magistrates and rulers have it always in their power, in doubtful matters, to lean to the side of mercy, and though the tendency of all human codes must be rather to punish than to prevent crimes, yet there are modes by which, in some cases, evil may be arrested, as in those by which sureties are provided, or suspected persons are suffered to be free, on being bound to keep the peace. By our law also, every one, until he is proved to be guilty, is regarded as innocent. Yet even in the best regulated state, there are evils that cannot be remedied, and mistakes which must arise from the weakness and imperfection of all human instruments. The true Christian in private life will therefore remember that his part on earth is "to do well, and bear evil," and leave all events in the hand of Him who worketh all things after the course of his own will, and can cause those things, which seem to be against us, to promote our truest welfare. This does not, however, excuse those who are called to rule, from a neglect of the duties of their stations; the powers that be are ordained of God, and are required to be a terror to evil-doers, and a praise to them that do well. Even the humblest Christian may by prayer, and a holy course of life, do something to check the course of increasing corruption. "Ten righteous men would have saved a city once," and the Lord in after-times declared, by his inspired servant, that he sought for such in Judah to stand before him in the gap, but found none, Ezek. xxii. 30. The day is fast approaching, of which the ruin of Jerusalem was but a type, when the things that are now hidden will be clearly brought to light, and fierce wrath will be poured out on all the ungodly; when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"Then Mercy for Judgment will call;
And who shall his coming abide,
When wrath, the most fearful of all—
The wrath of the Lamb, is defied?"

PART II.

THE POLITY OF THE JEWS.

CHAPTER X.

INTRODUCTORY REMARKS.

THE name of a creature brings with it the idea of a Creator and Disposer; Rev. iv. 11. Man claims authority over the objects that himself has formed, and this comparison is often used in Scripture, to shadow forth the great truth that the Most High ruleth in the kingdoms of men, and fulfils his own purposes, as the potter fashions vessels out of the clay; Dan. iv. 32; Rom. ix. 20, 21; Isa. xlv. 9; Jerem. xviii. 6; Psa. c. 3, cxix. 73. The dealings of God with nations, as such, are plainly manifested both by Scripture and experience; for, although the true state of individuals cannot be judged from their condition as to outward prosperity, Eccl. ix. 2, yet since communities exist only in this world, it is in this world that nations are either punished or rewarded.

It would be easy to multiply instances in point, from the histories of both Jews and Gentiles. Some of the striking and minute descriptions of prophecy may be here alluded to. The sword, Hab. i. 6—8. The famine, Jer. xiv. 1—4, v. 24; Lam. ii. 13—15. Wild beasts, Isa. xxxiv. 13, 14. The pestilence, 2 Sam. xxiv. 15. Numerous interpositions of Providence might also be referred to, in which, though outwardly weak and powerless, the people of God experienced the truth of the promise, "No weapon that is formed against thee shall prosper;" Isa. liv. 17. Theirs was not merely a god of the hills, but one who was nigh unto them in all places and in all circumstances; Deut. iv. 7; 1 Kings xx. 27, 28. See also 2 Kings vi. 16; 2 Chron. xiii. 12, xx. 12, xxxii. 21. How necessary it is to keep in mind that in the Lord alone is righteousness and strength: all other confidence is leaning on a broken reed, by which many have pierced themselves with sorrow.

"Sure as on creatures we depend,
Our hopes in disappointment end."

It is probable that the fallen angels gloried in their own perfections, and lost sight of that dependence which must ever subsist between a creature and his Creator. It is certain that by this temptation Satan beguiled Eve, Gen. iii. 6; 2 Cor. xi. 3; and in the same manner he has endeavoured to seduce all her posterity. The long lives of men before the flood, and their free and undisturbed possession of earthly indulgences, might have led them to exclaim, "Who is lord over us?" and perhaps to say, "There is no God." These were "overflown with a flood," but the race that followed them soon proved the corruption of their hearts, rejecting the commands of God, and falling into superstition and idolatry. The presumptuous spirit of infidelity has from time to time revived, and in these latter days it has become especially prevalent, 2 Pet. iii. 2.

The Jews of old rightly judged, that the covenant which God made with Noah was made with all his posterity, Gen. ix. 9, and that its requirements were binding on Gentile proselytes. These were enjoined to abstain from fornication, murder, theft, idolatry, blasphemy, eating of things strangled, and of blood. Similar engagements were made by the apostles with their first converts from heathenism, and there had been instances from time to time, of solitary individuals in distant lands acknowledging the authority of the God of Israel, who submitted to these rules, and renounced their heathen practices. In many cases, doubtless, these sons and daughters from afar would also be instructed in the import of the Levitical sacrifices, and brought to understand how all the families of the earth should be blessed in the promised son of Abraham, that Seed of the woman who should bruise the head of the serpent, and become the Desire of all nations. But it was reserved for later ages that a nation should be born in a day, and the kingdoms of this world become the kingdoms of God, and of his Christ, of which time even yet our views are distant and imperfect, though some faint glimpses of a happier state of things are occasionally offered to us.

"Haste then, and wheel away a shatter'd world,
Ye slow revolving seasons! We would see
(A sight to which our eyes are strangers yet)
A world that does not dread and hate its laws,
And suffer for its crime; would learn how fair
The creature is that God pronounces good,
How pleasant in itself what pleases him.

Here every drop of honey hides a sting,
Worms wind themselves into our sweetest flowers,
And e'en the joy that haply some poor heart
Derives from Heaven, pure as the fountain is,
Is sullied in the stream, taking a taint
From touch of human lips, at best impure !
Come, Lord, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy ! It was thine
By ancient covenant, ere Nature's birth,
And thou hast made it thine by purchase since,
And overpaid its value with thy blood."

Having thus considered briefly the condition of mankind at large, and the relation in which they stand towards their Almighty Ruler, it may be desirable to return to the notice of some of those institutions by which the Jews were, for 1,500 years, distinguished as those to whom pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," as well as to those plans of their own devising, in which they more or less departed from the will of God. All law and social order, under whatever form it may be organized and administered, is necessarily based upon this great principle, that there is a self-existent God, the Creator and Disposer of all things, to whom all are accountable ; and that this Almighty Being, this Good, as the name emphatically denotes, desires the welfare of all his creatures, especially of those who are endowed with rational powers, who possess immortal souls. All religion, natural or revealed, is based upon this principle, and is, in truth, a code of laws proceeding from an almighty, all-perfect Being. Or, to bring it more immediately home to us, it is a series of precepts delivered to children by a wise and affectionate Father.

When mankind began to increase upon earth, the parent, or head of the tribe, exercised supreme authority over his children and servants. He was himself accountable to no earthly superior, and could reward, punish, or dismiss as he thought proper. This is fully exemplified in the histories of Abraham, Isaac, and Jacob. Each exercised his authority with an absolute power, and, as in the cases of Ishmael, Esau and Jacob, Simeon and Levi, acted from what would appear personal feelings, rather than from any defined code of laws. Doubtless the older patriarchs before them did the same, but their histories are less fully given. It is obvious that in proportion as men were actuated by the

fear of God, their government would be exercised with justice and kindness ; but where this was wanting, as in the family of Cain before the flood, and in the case of Nimrod after the flood, there would be oppression, violence, and wrong. The conduct of such men, in all ages, may be thus described :—

“ To heaven the proud blasphemers raised their eyes,
And scorn'd the tardy vengeance of the skies ;
On earth invincible, they sternly broke
Love's willing bonds, and Nature's kindred yoke.
Mad for dominion, with remorseless sway,
Compell'd their reptile brethren to obey,
And doom'd their human herds, with thankless toil,
Like brutes, to grow and perish on the soil ;
Their sole inheritance through lingering years,
The bread of misery and the cup of tears.”

A more minute description of such characters is contained in Job xxiv. 1—12. In fact, the most detailed



JOB IN HIS PROSPEROUS DAYS.

account contained in the sacred records, with reference to patriarchal life, is found in the book of Job. There we see the man of wealth, influence, and ability, the object of respect and attention, using his talents for the benefit of

his fellow-creatures, and deriving instruction from the works of creation and providence, mourning over the mixture of good and evil in this earthly scene, yet comforting himself in the prospect of a future day of retribution.

For I know that my Redeemer liveth,
And that he shall stand at the latter day upon the earth :
And though after my skin worms destroy this body
Yet in my flesh shall I see God.

(Job xix. 25, 26.)

As men multiplied upon the earth, larger groups were formed, called states and kingdoms ; all their systems may be traced up to the patriarchal source ; but they were frequently corrupted much. The Egyptians are considered to have been the first to introduce kingly government, (see Gen. xii. 15, 20,) but the kings in those days were very different from the monarchs of later times. We read in Josh. xii. of thirty-one kings in a very small space of territory, scarcely equal in extent to the principality of Wales. Yet if their dominions were small, their authority was still absolute, as may be gathered from the tyrannical proceedings of Adoni-bezek, Judg. i. 7, and of Pharaoh, Exod. i. 11.

The deliverance of the Israelites from Egypt was a direct act of Divine power, and the subjects of this deliverance were called upon to obey the Lord who led them forth. This was expressly declared before the deliverance had been accomplished, and again immediately after it, Exod. vi. 7, and xii. 42. The form of government thus established for the Jews is rightly deemed a theocracy—a system in which the affairs of state were conducted by the immediate direction of the Almighty. Thus Jehovah was the King as well as the God of Israel, and is continually spoken of as such. He was everywhere present among them, not only as he is in all places, but by a special manifestation of his power in the tabernacle, over the mercy-seat, in the bright cloud called the Shechinah, to which, in all cases requiring direction, the high priest resorted, as a prime minister to an earthly ruler or sovereign prince, to receive orders and directions. There is in Numb. ix. 17—23, a beautiful description of the manner in which the Lord guided his people through the wilderness, and the psalmist refers repeatedly to God as his leader, Psalms xxxii. 8, lxxiii. 24. And it must be remembered that the earlier proceedings of this remarkable people were foreseen and directed by Jehovah, as is plain from Acts vii. 1—20, and from Genesis xv.

However, it is from the departure out of Egypt that their polity as a nation is to be dated.

“The covenant of Jehovah with the Hebrew people,” says an eminent writer, “and their oath by which they bound their allegiance to Jehovah, their God and King, was, that they should receive and obey the laws which he should appoint as their Supreme Governor, with a particular engagement to keep themselves from the idolatry of the nations round about them, whether the idolatry they had seen while they dwelt in the land of Egypt, or that which they had observed in the nations by which they passed to the promised land. In keeping this allegiance to Jehovah, as their immediate and supreme Lord, they were to expect the blessings of God’s immediate and peculiar protection in the security of their liberty, peace, and prosperity, against all attempts of their idolatrous neighbours; but if they should break their allegiance to Jehovah, or forsake the covenant of Jehovah by going and serving other gods and worshipping them, that they should forfeit these blessings of Divine protection, and the anger of Jehovah should be kindled against the land, to bring upon it all the curses that are written in the book of Deuteronomy xxix. 25—27. The substance, then, of this solemn transaction between God and the Israelites, which may be called the original contract of the Hebrew government, was this: If the Hebrews would voluntarily consent to receive Jehovah as their Lord and King, to keep his covenant and laws, to honour and worship him as the one true God, in opposition to all idolatry, then though God, as sovereign of the world, rules over all the nations of the earth, and all nations are under the general care of his providence, he would govern the Hebrew nation by peculiar laws of his own appointment, and bless it with a more immediate and particular protection; he would secure to it the invaluable privileges of true religion, together with liberty, peace, and prosperity, as a favoured people above all other nations.”



MOSES ADMINISTERING JUSTICE.

CHAPTER XI.

HISTORY OF THE JEWISH POLITY.

EVERY well-regulated government must possess a code of laws known to the people, that their conduct may be regulated accordingly. Thus it pleased God to deliver to the Jews the laws of Moses, by which they should be governed. These have been already considered. We have now to notice the ruling or administrative power. The first magistrates were appointed, as the ministers of the Most High, upon the recommendation of Jethro, Exod. xviii. 14—26. They were very similar in degrees to the officers under the Saxon government in our own land. Probably king Alfred derived the idea from this portion of holy writ. But it is evident that, previously and subsequently to their appointment, there were officers of the children of Israel. Moses had his previous communications with the people through officers—their elders; these could not have been the Egyptian task-masters, and it is not said that others were appointed in their places. From comparing Deut. xxix.

10, and Josh. xxiii. 2, it is considered that these representatives were the heads of tribes or families, and judges or officers. Michaelis is of opinion that, like the members of our own British House of Commons, they acted on their own responsibility, not being required to take instructions from their constituents. The heads and princes of tribes at that time in office, are mentioned by name, in Numb. i., and as late as the time of David, 1 Chron. xxvii. 16, they are enumerated. The manner of their appointment, their succession, their peculiar powers, are all unknown to us, but it is evident that they possessed considerable authority, and that, with their assistance, public affairs might proceed, without a king, or judge, or legislative body. In the absence of these, the tribes would be a confederacy of twelve states, in which the strongest would have some predominance; for instance, those of Judah, Ephraim, and Manasseh. See Josh. xvii. 15—17; Judg. i. Under these, the judges would act, Judg. xi. 5; 1 Sam. viii. 4. Their continuance, when the Jews should settle in the promised land, is expressly provided for, Deut. xvi. 18. The term “make,” seems there to indicate, being appointed by, or in behalf of the people, and not as by Divine interposition. There was also a council of seventy, who appear to have been counsellors or assistants to Moses, and not originally a judicial tribunal. See the history, Numb. xi. 24, 25. After the captivity in Babylon, this council, called the Sanhedrim, ruled the nation; they were similar in numbers, but their character was greatly altered. The judges were usually selected from the tribe of Levi, as were also the Shoterim or scribes. That tribe was most conversant with the law, they studied it, and became interpreters of its difficulties, which led to the introduction of interpretations making void the law, as our blessed Saviour declared, Matt. xv. 9. But in earlier times they seemed to have been useful, 2 Chron. xix. 5—11, and xxxv. 3. In addition to the high-priest or ecclesiastical ruler, who was the immediate channel for intercourse with God, there was a supreme ruler for civil affairs, to whom even the former was sometimes subordinate. Moses was the first of these, then Joshua, whose appointment is recorded Numb. xxvii. 18. After him, the elders, who had formed his council, carried on his government, though no individual was especially set apart as chief ruler. But the people continued to obey them, and served the Lord, “all the days of the

elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel."

After their decease, a state of anarchy followed; this was connected with disobedience to the Divine commands, Judg. ii. 12—15. Then individuals were appointed from time to time, who exercised the rule as judges. These appear to have been selected according to the Divine appointment; their mission and authority were usually sanctioned and confirmed by some manifestations of Divine power. In some cases they were individuals called upon by the public voice, to act under some pressing emergency, like Jephthah, and in some cases their authority was restricted to a part of Israel. They had no power to enact new laws, but to adjudicate causes according to the law, and were the executive power. They had no regular funds, except their private incomes, which in some cases appears to have been considerable, for instance, fifty asses; but the people were accustomed to bring them presents or offerings. This form of government continued from the death of Joshua to the appointment of Saul as King of Israel; a space, according to Hales, of 470 years, but Samuel seems chiefly to have confined himself to the office of a prophet during the latter part of his life.

In the first book of Samuel, the appointment of Saul the first king is recorded, and the circumstances are minutely related. It was plainly stated that the desiring of a king was displeasing to the Lord, for it was in effect casting off the rule of Jehovah, and ending the theocracy. It had, however, been foreseen and provided for, Deut. xvii. 14—20. The first appointment showed the people the evil of their wishes, but it was afterwards overruled for good. The royal power continued in the family of David until the captivity, and from this line of earthly monarchs our blessed Saviour, according to the flesh, descended.

Laws were provided especially for the guidance of the kings, but they were soon departed from. According to the neglect or observance of these precepts, the king and the people suffered or prospered. Though in many respects absolute, the kings could not depart from or change the law. Thus even Ahab could not compel Naboth to break the law of Jehovah, and could only put him to death by means of a false charge against him, 1 Kings xxi. 4. The monarchs were the vicegerents of Jehovah, bound to consult him through the high-priest on all occasions of emergency, and

limited by the revelations and precepts of God. Nor were they permitted to take the office of ministers on themselves in affairs relating to religious worship; for doing this, Saul was found guilty of his second act of disobedience. King Uzziah also was struck with leprosy when thus engaged. Our Lord Jesus Christ alone is at once the King, the Prophet, and the Priest of his obedient people, and by his one offering he hath perfected for ever them that are sanctified.

Saul's inauguration was not attended with any pomp or splendour, nor was any provision made for his administration, but when settled on the throne, he seems to have taken whatever he thought desirable. Such is the character of any government when first adopted among a people of simple habits. Many in the present day will be aware that the natives of the South Sea Islands, before the introduction of a regular system of law and government, were often required to yield their property to those who possessed power; and that a queen among them, who had been converted to Christianity, owned that "it was not right to take a little man's tree without his permission," and sent him a present as an equivalent for the loss which had been inflicted on him by her attendants.

There is no express statement in the history of the kings of Israel, as to the amount of their revenues, but these appear to have been chiefly paid in kind, as is still the case in the court of Abyssinia. Voluntary offerings and presents were frequently made, 1 Sam. ix. 27. Lands formerly uncultivated or confiscated, became annexed to the crown, and were given as rewards to the servants of the kings, 1 Sam. viii. 14, xxii. 7; while foreign tribute and commerce were afterwards added to their resources; 2 Sam. viii.; 1 Kings x. 28, 29. It is evident, however, that the greatest monarchs took much interest in what would now be called farming; 1 Chron. xxvii. 26—31; 2 Chron. xxvi. 10; Amos vii. 1; Prov. xxvii. 23—27.

The worst feature in the conduct of Saul was his self-will. He forgot the true character of God, the Supreme Ruler of Israel, and aimed at being an independent monarch, after the manner of the nations. He did not lay aside the worship of Jehovah, but he failed in obedience to the Divine command, and for this he was set aside; 1 Sam. xv. 22, 23. In the same spirit, he sought to slay David. His son Jonathan showed more submission to the will of God, to which his noble disinterested friendship for David

is to be traced, and it may therefore be observed that he better understood that Israel was a theocracy—a government under the immediate direction of the Lord. The



PARTING OF DAVID AND JONATHAN.

people were left for some time to a king after *their* own heart, Hos. xiii. 11. Even after the death of Saul, for awhile they rebelled against the word of God, 2 Sam. v. 2. In all this David was a type of Christ the Lord, who reigns as a king over those that once rejected him. Many passages in the Psalms are spoken with this twofold signification; for instance, Psa. xviii.; lxxxix. 20—35; cxxxii. 17, 18. Nor must the important prophecy and promise contained in 2 Sam. vii. be here unnoticed.

David's government was more agreeable to the principles of the Divine law than that of his predecessor, but in some respects it seems to have pressed upon the people. Solomon's rule was still more oppressive. The separation of Israel and Judah* into two distinct kingdoms may be traced to several anterior events. As it has been observed, from the very beginning of the Israelitish nation the two tribes of Judah and Ephraim had disputed the pre-eminence. The former flourished in the number of its families, as well as in its power and wealth, being allied to the Pharaohs in Egypt, 1 Chron. iv. 18; v. 2. Judah also marched first in the sojourning in the desert, and reckoned upon a dominion which had been promised, Gen. xlix. 10. The

other, Ephraim, depended on the great name of Joseph, and the blessing pronounced by Jacob, 1 Chron. v. 2; Gen. xlviii. 5—19; became powerful in Egypt, 1 Chron. vii. 24; and afterwards increased in strength and prosperity, Josh. xvii. 14; Judges i. 35. These tribes were also among the first to receive their allotments, when the land was divided, Josh. xviii. 2. In after years, the tribe of Ephraim was distinguished for its turbulent and warlike spirit, Judg. viii. 1, and xii. 1—4. That of Judah was probably more disposed for peace, Judg. xv. 11. It is not mentioned in the histories of Deborah or of Gideon. The elevation of David completed the mortification of Ephraim, and the northern tribes; and it is remarkable that during his long-continued wanderings, he never quitted the territories of Judah and Benjamin. On the death of Saul two thrones existed for a time. David felt his weakness, 2 Sam. iii. 39. The choice of Jerusalem, for the capital and centre of worship, instead of Shiloh, could not but displease the tribe of Ephraim. Psalm lxxviii. 67, 68. Afterwards a small spark kindled a flame, which Sheba knew how to excite, in the northern tribes, 2 Sam. xix. 41; xx. 1. Finally, the privileges enjoyed by the tribe of Judah, and the advantages of their situation for commerce with Egypt, Idumea and Arabia, with the intrigues of Jeroboam, 1 Kings xi. 27, 28, produced the revolution which broke out upon the death of Solomon, 1 Kings xii.

All this, however, was wisely overruled for good. The change was not made until the Mosaic law had subsisted for some time, under circumstances which proved that it did not depend upon any human power, and the revolt was expressly spoken of as being permitted by God, 1 Kings xii. 24, and xiv. 8, for wise reasons; for instance, the preventing the entire prevalence of idolatry and corruption in the descendants of Israel; 2 Chron. xi. 13—17. This was still more evident in after times; 2 Chron. xxx. 6; xxxiv. 33; Hosea xi. 12; Amos vii. 12. The kingdom of Judah became a place of refuge for those who were piously disposed, and its inhabitants were often warned to avoid the example of their neighbours. In some respects, the effect would be similar to that produced in our own land and elsewhere, by the removals of Protestants under persecution, from one country to another, which has undoubtedly been useful in keeping alive a sense of the dangers and errors of Popery. There might even have been seasons of temporary

reformation in Israel, when the prospects of true religion in Judah were discouraging; but the reverse was far more commonly the case.

Through the history of the kings, there are many particulars which show, that the monarchy was limited in power, although the king was in many respects absolute. The courts of Europe, in ancient times, resembled eastern courts, much more than they do under modern arrangements. Thousands of followers are supported, hence large supplies of provisions are needed, 1 Kings iv. 22, 23. The king sits in the midst of his nobles in regular pomp, and is rarely seen by the mass of his people. "Seeing the king" is often spoken of in Scripture as an especial privilege. (See Isa. xxxiii. 17; Matt. xviii. 10.) The prostrations which were usual on entering the royal presence, are frequently referred to, 1 Sam. xxiv. 8; Matt. ii. 11. But in this respect, the Jews avoided offering the idolatrous homage common among heathen nations, Esth. iii. 2. The eastern sovereigns were, and still are, fond of appearing in splendid robes, and adorned with jewels, Acts xii. 21; Esth. vi. 8, 9; 1 Kings xxii. 10. The kings of Persia are described as choosing those apartments for the reception of ambassadors, in which, according to the season, the light will best display their magnificence. These points, however, belong rather to the "MANNERS AND CUSTOMS OF THE JEWS," as to which many particulars may be found in pages 25, 34, 50.

The principal officers or persons about the king were, the prime minister, literally the second to the monarch; 1 Sam. xxiii. 17; 2 Chron. xxviii. 7. The royal counsellors, 1 Kings xii. 6; Isa. iii. 3; Jer. xxvi. 11. The recorder or chronicler, an office of some importance in days when reading and writing were comparatively little known; 2 Sam. viii. 16; 1 Kings iv. 3; 2 Kings xviii. 18. See also Esth. vi. 1, and x. 2. The scribe or secretary of state, who wrote from the dictation of the monarch, 2 Sam. viii. 17, and xx. 25; Isa. xxxvi. 3. The prophets also, and the high priests were frequently admitted, as being commissioned from God. This is plain throughout the history of David and his successors. Also the governor of the household may be mentioned, 1 Kings xviii. 3; 2 Kings xviii. 18; Isa. xxii. 22. The king had the power of issuing edicts or laws, in doing which he generally took the advice of his counsellors, Jer. xxxvi., xxxviii. But these were not to supersede the written law, as recorded by Moses: the

royal edicts ought to have carried out the same principles; Deut. xvii. 18, 19. Yet how often was the law forgotten. We read, 2 Kings xxii., of the just consternation of Josiah, when a copy of the law was found, at discovering how widely he and his people had departed from its precepts. He then purged the temple of its symbols of idolatrous worship, and burned the vessels used in the service of Baal. The sins of Israel had already brought down the



JOSIAH DESTROYING THE VESSELS USED IN IDOLATROUS WORSHIP.

judgments threatened against them, and now the iniquity of Judah was fast involving them in the like ruin, 2 Kings xvii. 18—23. Before forty years more had elapsed, the land was left “utterly desolate and utterly spoiled, for the Lord had spoken the word, ‘to rest and enjoy her sabbaths,’” according to the emphatic language of Moses, “because it did not rest in your sabbaths when ye dwelt upon it.” The utter desolation that followed is strikingly described by Isaiah, ch. ix. 18, 19:

“For wickedness burneth as the fire :
It shall devour the briers and thorns.
And shall kindle in the thickets of the forest.
And they shall mount up, like the lifting up of smoke.
Through the wrath of the Lord of hosts is the land darkened,
And the people shall be as the fuel of the fire.”

It is sufficient to state, that the banished Jews were, after a time at least, treated rather as colonists than slaves,

so that many, perhaps most of them, remained behind. They had a ruler and magistrates from their own number, with power to judge and punish, as appears from the apocryphal history of Susanna. Those who returned to their own land were governed by Zerubbabel or Sheshbazzar, and Joshua the high-priest, (Ezra i. 8, and iv. 3; Hag. ii. 4,) and Zech. iii. 8, and iv. 6,) and afterwards by Ezra and Nehemiah, whose proceedings are particularly recorded. With their histories the Old Testament closes, giving indications which confirm the accounts of uninspired writers, that the Jews were subject to the Roman government, as well as the earlier monarchs of Persia and Syria. The high priests exercised the authority, both civil and ecclesiastical, assisted by the council of the Sanhedrim, whose power was increased and established, so that the government was in fact an oligarchy, being vested in a few chief leaders.

The oppressions of the Syrian rulers led to attempts at self-defence, and the rising of the Maccabees, after three hundred years had passed, who, in some respects, imitated the proceedings of the judges of old. That house governed for one hundred and twenty-six years, until the dispute between Hyrcanus and his brother Aristobulus led to the subjugation of Judæa under the power of the Romans, who continued Hyrcanus in his office as high priest, but gave the government to Antipater, an Idumæan proselyte. He was succeeded by his son Herod, in whose family the chief power remained until it was taken from them and given to a Roman deputy. The true Shiloh, the Prince of Peace, even the Lord Jesus Christ, had now come, and the sceptre was departed from Judah. Even this slight reference to the history of preceding times will show that the faith of true believers among the Jews in all ages, had respect to the promised Messiah, the only Mediator between God and man.

“E'en they who dragg'd to Shinar's fiery sand,
Till'd with reluctant strength the stranger's land;
Who sadly told the slow revolving years,
And steep'd the captive's bitter bread with tears, ---
Would oft awake to chant their future fame,
And from the skies their lingering Saviour claim.
His promis'd aid could every fear control,
This nerv'd the warrior's heart, this steel'd the martyr's soul.”

Such has not been the case with their descendants in later ages, during the centuries that have elapsed since the

Romans destroyed their city, A.D. 70. Time would fail to tell the ridiculous and blasphemous legends which have gained credence among the Rabbinical Jews, and which describe the Almighty God as existing in a human form;—as playing with the leviathan; as daily occupied in studying the law; in administering justice,—and providing food for mankind, according to certain fixed rules; as weeping, groaning, and roaring, interpreting literally the figurative style of prophecy; and taking little or no care of the Gentile world. All these wrong notions may be fitly summed up in one sentence of the Psalmist, “Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee.” The false and wicked traditions of the rabbins respecting the history of our blessed Redeemer are best suppressed. The Jewish views as to a future state are also gross and sensual, and closely allied to the fables of Mohammedanism, rather than to the representations of Scripture; *Psa.* xvii. 15; *xlix.* 15; *Isa.* xxxiii. 17—24.

The Roman government was in many respects oppressive to the Jewish nation, but it was their own continued obstinacy and wilful rejection of Christ and his salvation which hastened their destruction. Being now left to themselves, they became a prey to the sinful dissensions and excesses which ended in the ruin of their city and temple, A.D. 70. After the destruction of Jerusalem, the Sanhedrim, or Jewish council, continued to exist. It was settled at Tiberias, and governed the people by its influence, drawing still closer the bondage of traditional observances which took the place of the temple worship and sacrifices, the chief rabbi ruling the nation instead of the high priest. The eastern Jews afterwards chose another head, whom they termed the Prince of the captivity, and, in secret, the destruction of their enemies was predicted, by the name of the Edomites. But our limits forbid any attempt to trace the varying fortunes of the Jews who were dispersed throughout the Roman empire, and have remained scattered to the present time.

The regular establishment of synagogues, wherever the Jews have been allowed to settle, has formed particular points for union and intercourse through the whole community, while their regular maintenance of men learned in the law, to keep up a course of instruction for youth, has also preserved them separate from the people among whom they dwelt. Every duty and pursuit of life, every hour of

the day, was subjected to some special observance ; among which, daily lamentations for the degraded state of their nation assisted in keeping up the distinction by which the Jew was still held in subjection to his spiritual guides. About A.D. 260, the Mishna, or written code of traditional law, proceeded from the school of Tiberias, and by furnishing interpretations to the Mosaic law, supplied a new code to the Jewish nation, which itself was not long afterwards overlaid by the Gemara, a sort of additional code, these together composing the Talmud, and containing a set of adjudged rules or cases to guide or mislead the Jews still further from the principles of Scripture. In later times, many of the Jews have cast off this mental bondage, and while some have resolved to keep close to the Old Testament alone, and are thus placed within the reach of the efforts of Christian friends, like the scribe to whom Jesus could say, "Thou art not far from the kingdom of God," Mark xii. 34: others have quite renounced all religious professions, and devoted themselves to the cares and pleasures of this life, like too many of the nominal Christians around them. This is very much the case where popery and irreligion prevail, and the expression, "he lives like a Christian," has become proverbial among the more rigid, to denote a profligate and irreligious character. This state of carelessness is common, though not peculiar, to the Jews now settled in England. Until the last few years the Jews of Poland and Germany were far superior to most of their brethren in strictness and outward decorum, and some of the most bigoted still continue to reside in those lands. Further particulars as to the modern descendants of Israel may be found in a little work entitled, "The Jew in this and other Lands," published by the Religious Tract Society.

Having lost the fear of God, they are enslaved to the dread of evil spirits, who, they say, are constantly exerting influence to injure them, and regularly frequent the synagogues to hear sermons. They believe that if they do not rise betimes in the morning, and immediately wash themselves, the evil spirits are sure to get hold upon them, for their prayers have only power to keep these enemies in check for a certain number of hours. All these rules show that they trust to their own strength ; and they have also many charms and "curious arts," which are foolishly supposed to be useful.

The condition of Jewish females is especially degraded.

They are not always, even in the present day, taught to read, for it is considered unnecessary for them to study the law. In the synagogues, also, the women are confined to their own latticed gallery, and can see or hear little of the public worship below. How different from the direction of Moses, Deut. xxxi. 12. The male children begin to learn the Hebrew text at five years, but, from the age of ten, the Talmud and its commentaries are chiefly studied.

Although the labours of Christian ministers and teachers among the Jews have, in many cases, been crowned with success, yet still, as a body, they remain insensible to the sin of their nation in crucifying the Lord of glory, and rather regard their dispersed and wretched state as a punishment for other offences. They continue to await the coming of the Messiah, who, as some of them say, is sitting in disguise as a beggar at the gates of Rome. Others look for two Messiahs, the one suffering and the other triumphant. Thus the children of Israel have abode many days without a king, and without a prince, and without a sacrifice: but they shall fear the Lord and his goodness in the latter days. On the annual return of the date of the destruction of their temple some of the Jews have long been accustomed to assemble near its site, to mourn over its ruins, and read the book of Lamentations. To this occasion the following lines refer :

“Where yon sad ruin crowns Moriah’s steep,
Thy humbled remnant, Judah, sit and weep.
Thy gathering thousands press the hallow’d ground,
Bare are their feet, their loins with sackcloth bound,
The book of sorrows to their hearts they press,
And tears and songs bewail their deep distress.
Yet hark again ! amidst their stifling sighs,
A louder, loftier chant begins to rise,
The voice of prayer cheers Judah’s weeping throng,
Faith warms the strain, and hope renews the song.”



BOAZ AND THE KINSMAN OF RUTH AT THE GATE OF THE CITY.

CHAPTER XII.

COURTS OF JUSTICE.

WHILE mankind remained in the small divisions of families or tribes, the father of the family, or head of the tribe, possessed and exercised the authority of a judge. All quarrels or complaints would be brought before him, or decided by him as the legal ruler. When these bodies of men became more numerous, or the head proved infirm, others would be appointed to discharge his duties, which, by degrees, in every community, led to some method for the regular administration of justice. In the patriarchal times, we find many proofs that matters were thus decided, and when the first stage of society was passed, it appears that judgment was regularly given in public, usually at the gate of the city, which was the place of chief resort and passage. All public business in the East seems to have been transacted there, for which purpose spaces were left at the gate, where buildings were often erected. Abraham bargained for his purchase of a sepulchre at the gate of the city of Hebron, Gen. xxiii. 10. Hamor and his son negotiated with Jacob and his sons at the gate of the city, Gen. xxxiv. 24. The

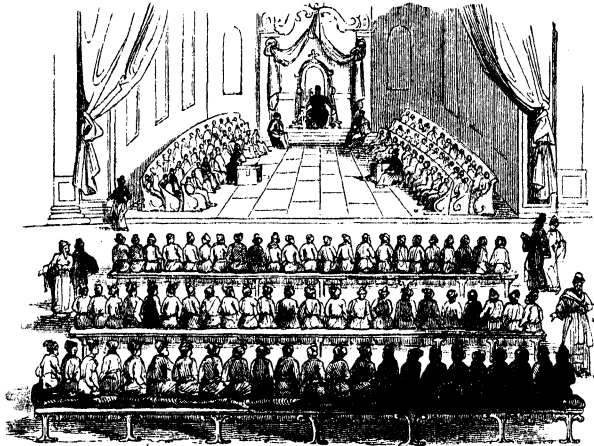
transaction between Boaz and the nearer kinsman of Ruth was at the gate of Bethlehem.

This explains Job v. 4, where the children of the wicked are said to be crushed in the gate, and Psalm cxxvii. 3, where it is said of those blessed with families, that they shall not be ashamed when they speak with their enemies in the gate. Also Prov. xxii. 22, "Neither oppress the afflicted in the gate," and Lam. v. 14, "The elders have ceased from the gate." Many consider that our Lord makes allusion to this, Matt. xvi. 18, when he says, the gates of hell shall not prevail against his church. In eastern cities generally the same custom has existed. The Turkish sovereign has long been called the *Porte*, a name derived from the performance of public business at the gate of the palace.

When the Israelites left Egypt, they had no arranged system for the administration of justice, which doubtless had been carried before the Egyptian tribunals. All matters and disputes, therefore, were brought before Moses, who devoted much of his time to settle them. But it was obvious that some other plan must be adopted among so vast a multitude. The particulars of the change are recorded, Exod. xviii. Before the Israelites entered Canaan, the administration of justice there throughout the land was noticed, Deut. xvi. 18, and the appointment of administrators for every locality was an important measure. In the following chapter, various provisions relative to their proceedings are given, with directions for obtaining further judgment in matters of importance. There is no particular account of them before the captivity, except in reference to the proceedings of Jehoshaphat, 2 Chron. xix. 8—11, though at first the judges, and afterwards the kings, superintended the administration of justice in matters of difficulty. Thus Deborah appears to have acted, Judg. iv. 5, while the general administration was conducted by others, probably those noticed ch. v. 10. The eastern mollahs, or men of the law, have been thus distinguished in later days.

After the captivity, Ezra appointed two classes of judges, Ezra vii. 25, but difficult cases were still brought before the high priest or ruler, until the time of the Maccabees, when a supreme tribunal was appointed. This was the Sanhedrim, or great council, as it is often called in the New Testament, consisting of seventy-two persons, under a president and vice-president. From the time of Herod the

office of president was distinct from that of high priest, and became of considerable importance. The method of appointment to this council is not clearly stated, but it consisted of three classes,—these were the chief priests, the



THE COURT OF THE SANHEDRIM.

elders, perhaps the heads of tribes, and the scribes, or men learned in the law. This council appears to have sat daily, at first in a room between the inner and outer courts of the temple, afterwards in other places. Its authority was very great; it decided all causes brought before it from inferior courts, and directed the affairs of the nation generally. Especially it decided upon those who claimed to be prophets, who were numerous in the latter days of the Roman state. From this council a deputation was sent to John the Baptist, in order to examine his pretensions and proceedings, John i. 19. This council also sat upon our blessed Lord, but the assembly by which he was condemned was hastily and illegally summoned, and came together determined to condemn him, Matt. xxvi. 59, seeking false witnesses to give a colour to their proceedings. When the Roman power became paramount in Judæa, the power of ordering the punishment of death was taken from this assembly. The stoning of Stephen was a tumultuous act, not a regular sen-

tence, Acts vii. 57. When the rulers were powerful and arbitrary, this council could not exercise much power. Under Herod, who, at the beginning of his reign, had caused the whole number, except three, to be beheaded, they could not act with independence. Latterly, though the Romans ruled in Palestine, the Sanhedrim exercised more independent authority in matters connected with the Jewish privileges and religion. Thus it filled up the measure of the national iniquity, by its bitter persecution of the Christians, of which many details are recorded in the Acts of the Apostles, and also in the Epistles. The seventy elders chosen by Moses in the wilderness, under the Divine direction, seem to have been a council, or senate, that assisted him in governing the people. There is no trace of their having sat as judges, or mention of them after the arrival in Canaan.

There were also smaller councils of local authority. These are thought to be referred to by our blessed Lord, as the judgment, Matt. v. 22. But the inferior courts of judicature are not clearly described by any writers upon whom reliance can be placed; for the Talmudists are not worthy of credit. However, there were judges in every city and town, who were assisted by two Levites, that tribe being devoted to the study of the law, and best skilled in its precepts. In reference to these tribunals, great care was taken to inculcate the necessity for the strict and correct administration of justice and the prohibition of bribery. See Exod. xxiii. 8; Levit. xix. 15; Deut. i. 17—19. They were even cautioned against leaning too much to the feelings of compassion, Lev. xix. 15. They were in fact the representatives of the Most High as the Supreme Ruler, and therefore must act without respect of persons. Yet bribery and corruption prevailed with other evils, which the prophets frequently reprov'd. Amos even testifies to the taking a bribe so paltry as a pair of wooden sandals, ch. ii. 6. The administration of justice among heathen and Mohammedan nations, in the east, has usually been very corrupt, and the judges have almost openly exacted bribes from the parties applying to them.

There were also courts of judicature held in the synagogues before the rulers of them, who inflicted punishment by scourging, Matt. x. 17; Acts xxii. 19, 20. Something of this sort still exists among the Jews, and frequently, as of old, it is made the means of oppression and persecution. The assemblies mentioned by St. James, ch. ii. 2, are con-

cluded to have been similar courts among the early Christians. The context evidently refers to matters of judgment, in which the poor were oppressed, rather than to public worship, though it must be admitted that too little attention has been given to the accommodation of the poor, even in our days. There has been, however, considerable improvement in this respect in our own land.

Hired pleaders or advocates were unknown in early times. Each man spoke in his own cause. Of this there are many proofs, Prov. xviii. 17; 2 Sam. xix. 15; Jer. xxvi. 12—15; but none could be stronger than that of the two mothers, who pleaded their own causes before king Solomon, in a simple and summary way, as much as, or more so than would now be done in a police office. Sometimes a friend, or even a bystander, known for his wisdom, might be asked to assist, Job xxix. 7—17; Isa. i. 17. The Hebrew name for a widow signifies one that is dumb. But when the Romans had the power, regular advocates were employed, especially in matters that fell under their judicature. A notable specimen of this class was Tertullus, who was brought forward by the high priest to vilify the apostle Paul, Acts xxiv. 1.

Complaints were first made to the judges, who sent officers with the complaining party to bring the accused before them. This is described by our Saviour, Matt. v. 25. In the latter times, judges were attended by notaries, who wrote their sentences. There is probably an allusion to this before the captivity, Isa. x. 1 (margin). The judges sat, while the accused stood, Matt. xxvii. 11.

Mention is made, 1 Kings xi. 27 and elsewhere, of Millo, which is supposed to have been a public building probably answering to the town-halls in our more ancient boroughs. Nothing certain is known respecting it.

CHAPTER XIII.

PUNISHMENTS INFLICTED AMONG THE JEWS.

THE tribunals having been described, the course of proceeding next claims attention. The transactions of these courts of judicature necessarily would be preserved in writing. Josephus describes a repository at Jerusalem for such documents, *Bell. Juda.* vi. 6. 3. The tribunals were attended by officers to execute their proceedings; such are the officers, *Matt.* v. 25. There were others whose business it was to exact the fines imposed by the tribunal, and also the tormentors, who inflicted torture or punishments. Early in the day was the lawful time for administering justice, as appears from *Jer.* xxi. 12: "O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings." The Talmud states that it was not lawful to proceed in the night, or to execute sentences on the day they were pronounced. Neither were sentences to be executed on festivals. All these regulations were openly violated in the case of our blessed Lord. "He was taken from prison and from judgment," *Isa.* liii. 8. In criminal cases, one of the first proceedings was to exhort the criminal to confess, if guilty. If he denied the act, the accusation was gone into, and the accused was then heard. Of this, Nicodemus reminded the Sanhedrim, who were ready to pre-judge our Lord, *John* vii. 51, "Doth our law judge any man, before it hear him, and know what he doeth?" In the last and worst times of the Jews, their judges did not hesitate to act with harshness towards the accused, as in the case of our Lord, and would even cause the prisoner to be silenced by blows. Thus Paul was treated, *Acts* xxiii. 2. Such injustice is too frequently exhibited in the east at the present time.

One peculiar manifestation of equity in the Jewish law, was that regarding testimony, that there should be the concurrent testimony of two or three credible witnesses,

Numb. xxxv. 30 ; Deut. xvii. 6, 7 ; xix. 25. These directions do not object to the evidence of females, nor is there reason to suppose they were excluded when the manner in which Jewish females came forward is considered, as shown by Esther, Abigail, Deborah, and others. But, in later times, when the nation had become more mixed up with heathen eastern nations, Josephus relates that the testimony of females, as well as that of servants, was excluded. Here is one instance, to which many others might be added, of the advantage that females derive from regard to the precepts of the Bible. Even in the present day the minds of modern Jewesses appear to be in a neglected and uncultivated state.



A WITNESS HOLDING UP HIS RIGHT HAND.

The witness, as already stated, listened to the adjuration read, held up his right hand, and replied, Amen. This explains Psa. cxliv. 8 ; Lev. v. 1 ; 1 Kings viii. 31. Every one solemnly adjured, by legal authority, was constrained to reply : thus the Lord Jesus Christ answered to the inquiry of the high priest, " I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God ! " " Thou hast said : nevertheless I say unto you,

Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." False testimony was severely punished, Exod. xx. 16; xxiii. 1—3; yet in evil times there was much perjury, and witnesses were suborned, 1 Kings xxi. 16; Acts vi. 11.

At times, when there were no other means of coming to a decision, casting lots was resorted to, Prov. xvi. 33; xviii. 18; 1 Sam. xiv. 41; Josh. vii. 16. This would generally be in cases respecting property, and might arise from the inquiry by Urim and Thummim, which seems to have been a proceeding of this nature, to discover guilty parties, or decide in doubtful cases. Written documents were produced, else they would not have been taken in affairs of property, Jer. xxxii. 14. The trial of the woman suspected of adultery was an appeal of this nature, and it is remarkable that a somewhat similar proceeding has been found among some of the African tribes.

The most usual manner of executing criminals among the Jews was by stoning; of this there were instances in the wilderness, Lev. xxiv. 14; Numb. xv. 35. At that time there were no regular executioners of the law, but the whole assembly proceeded to put the sentence into execution. This custom was continued, the witnesses themselves casting the first stone, Deut. xvii. 7. In the time of Stephen, the witnesses threw off their clothes that they might be the more active in the fatal work, committing their garments to the care of Saul, who afterwards was known as the great apostle Paul. Here also should be noticed our Lord's words to the Pharisees, respecting the woman taken in adultery, John viii. 7.

It was not unfrequent for persons of rank to execute criminals and prisoners: Gideon did so, Judg. viii. 21, and perhaps Samuel, 1 Sam. xv. 33. In other cases a military officer was sent to execute the prisoner. Thus Benaiah put Joab and Adonijah to death. A soldier, or one of the guard of Herod, was sent to behead John the Baptist. Such customs still remain in the east. If the criminal were in the presence of the king they covered his face, as Haman's, Esth. vii. 8, and in such cases the execution often immediately followed the sentence.

In the latter days of the Jewish state, the power and influence of the Romans introduced many of their laws and judicial practices, especially in all cases of importance.

Upon the whole, these were far more equitable than

those of the absolute monarchs of the east, yet corruption in many instances prevailed so far as to influence their decisions. The principle of the Roman law was the same as the English. No one could be condemned before he was heard. Paul reminds Lysias of this, Acts xxii. 25; and Felix and Festus acted upon it. But that privilege was restricted to Roman citizens; others were liable to caprice and punishment at the will of the magistrates. Thus Paul and Silas were treated at Philippi; and it was not until the judges found they were Roman citizens, that they were alarmed for having so done, Acts xvi. 37. Even from the courts of the provincial governors, appeal was permitted to the tribunal of the emperor, for Roman citizens, not for provincials or slaves.

Where the Romans settled, there they erected their tribunals in a permanent form. That of Pilate was raised on a platform, the floor ornamented with a tessellated pavement, formed of pieces of marble or stones of various colours, John xix. 13. Such Roman remains have repeatedly been found in Britain. Observe, Pilate made at least five attempts to protect Jesus from the fury of his accusers; but while this testifies to the innocence of our blessed Lord, in whom no fault was found, it only aggravates the conduct of the Roman governor, in sacrificing the innocent. He feared their accusations on account of his own evil practices, and therefore he sacrificed Jesus.

The Romans allowed the nations they had subjugated to retain their own tribunals, as appears not only in the case of the Jewish Sanhedrim, but in that of the Areopagus at Athens, (Acts xvii.) and the proceedings at Ephesus, (Acts xix.) All of these seem to have been allowed full liberty in the exercise of their religions.

Among the arbitrary heathens of the east, the great object or design of punishment was forgotten. The good of the community was less sought than executing vengeance on the individual. But the reverse was manifested in the Jewish law, Deut. xiii. 11; xvii. 13; xix. 20. "And all Israel shall hear and fear, and shall do no more any such wickedness as this is among you." This principle led to the departure from the heathen practice of punishing the family with the offender; the contrary is expressly directed, Deut. xxiv. 16; and wherever this rule appears to be departed from, on examination there will be found reason to believe that the members had been sharers in the guilt, as

in the case of the family of Achan, Josh. vii., who must have been privy to his act.

The inferior punishments were the following:

Scourging. This was the most common. St. Paul states that he had endured it five times, 2 Cor. xi. 24; and in his day it was inflicted even in the synagogues, Matt. x. 17; xxiii. 34; Acts xxii. 19. But the law expressly provided a limit to this infliction: "Forty stripes he may give him, and not exceed, lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee," Deut. xxv. 3; that is, lest he should be so lacerated or injured as to be despised or contemptible. These stripes were usually inflicted by a whip with three thongs, thirteen blows making up the number to thirty-nine stripes; when more severe punishment was intended, pieces of bone, metal, or thorns, were fixed on the end of the thongs. These were called scorpions, 1 Kings xii. 14. The Roman scourging by rods was far more severe, always disgraceful, and sometimes mortal. Christ was thus scourged, John xix. 1. Paul also was beaten with rods.

Retaliation was directed in certain cases of personal injury, Exod. xxi. 24; but other satisfaction was usually provided if the injured person would accept it. Afterwards, this law was perverted by the Jews to justify personal revenge, Matt. v. 39.

Restitution was for injuries done to the property of others, either unintentional or designed. In the latter case, corporeal punishment was sometimes added. See Lev. xxiv. 48; Exod. xxi. 32—36, and xxii. 7—9. A law was made in reference to damage caused by fire, Exod. xxii. 6; this was evidently prospective, as they were then in the wilderness. Fines were sometimes fixed, Deut. xxii. 19—29; at other times they were left to the will of the judge, Exod. xxi. 22. The sin and trespass offerings, Lev. iv. and vi., were also in some respects fines, and applied to injuries of this nature. Compensation was permitted, but forbidden where life was lost, Exod. xxi. 28—30.

Imprisonment, as a punishment, was early in use among the Egyptians, Gen. xxxix. and xl.; but is not directed by the Jewish law. The prisoner, however, was kept in custody until his trial, Lev. xxiv. 12; Numb. xv. 34; and subsequently this seems to have been a punishment, Jer. xxxvii. 15; 2 Chron. xvi. 10; 1 Kings xxii. 27. In later ages, John the Baptist and Peter were imprisoned, Matt. xiv.

and Acts xii. Debtors were prisoners, Matt. xviii. 30 ; and Barabbas was kept as such, Mark xv. 6 ; but probably only until trial or punishment. There was at Jerusalem a common prison or public jail, Acts v. 18. In the Old Testament, eight different names are applied to prisons. The word used Gen. xl. 15, signifies a cistern. Chains are often mentioned, Psal. cvii. 10 ; cxlix. 8 ; Jer. xl. 4 ; for, except the dungeons, these prisons were considered to require additional security. Peter was bound between two soldiers, and stocks were in use, Acts xvi. 24 ; Job xiii. 27 ; xxxiii. 11. These stocks were often instruments of torture, like those used in the bishops' prisons in the days of popery, of which the martyr Philpot could say, like the apostles in former times, " God be praised that he hath thought me worthy to suffer anything for his name's sake. Better it is to sit in the stocks of this world, than to sit in the stocks of a damnable conscience."



JEREMIAH IN THE DUNGEON.

What rendered imprisonment most severe, was the arbitrary power possessed by the jailor, who, in eastern lands, is even now only responsible for the person of his prisoners.

He may treat them as he pleases, and this is often with great harshness, unless liberal pay is given, where property or wealth is supposed to exist. The horrors of the dungeon are described by Jeremiah, ch. xxxvii. 16—20; and this view adds force to Psa. lxxix. 11, and cvii. 17. If the prisoners escaped, the keeper was liable to their punishment, Acts xii. 19. This explains the alarm of the jailor, Acts xvi. 27.

Slavery was sometimes a punishment, 2 Kings iv. 1; Exod. xxii. 3, where restitution was required, which the owner was unable to make. Severity in observing this custom is reprov'd, Neh. v. 8.

Banishment and forfeiture of property were not known among the Jews until after the captivity. In earlier days, when so much stress was laid upon the Jews really being a separate people, the worshippers of the only true God, banishment would have been worse than death, involving much severity unknown to us. See 1 Sam. xxvi. 19.

Putting out the eyes, or maiming, was not allowed as a punishment under the Mosaic law, but in the arbitrary reigns of evil kings it was probably introduced. It still prevails in the east. Travellers have described the cruelties inflicted by Achmed, called Djezzar, or the butcher, the late Pasha of Acre, on his attendants, many of whom had lost an eye, or ear, or an arm, others had their noses slit, nor were any means of redress open to them. Another painful punishment was *plucking the hair from the head or beard*. This also belonged to later times. Isa. 1. 6.

Excommunication was in fact a banishment from privileges, which in case of penitence might be restored. The first express mention of it is found Ezra x. 7, 8; Neh. xiii. 5. Latterly the Jews made three distinctions in this punishment. The first, *Nidui*, involved privations, and separation from society, forbidding the culprit to approach nearer than seven feet. This was the casting out of the synagogue, John ix. 22; xvi. 2; Luke vi. 22; and remained in force thirty days, unless shortened. The second, *Cherem*, was a more severe exclusion, prohibiting the individual from buying and selling, and including an anathema, that is, a sentence signifying danger of death. This was awful in a temporal sense, yet more so if spiritualized. Heb. vi. 8. The third description, called *Maranatha*, prohibited all intercourse and communication. The name, in the Syriac language, signified that the Lord would come, and

that the owner was to look for the day of judgment. Here Jude 14, 15, and 2 Thess. i. 8—10, may be applied. The reader will remember how it is said that our Lord cursed, or pronounced sentence on the barren fig-tree, Mark xi. 21; that is, declared it should remain unfruitful, an emblem of the state of the Jewish nation. Isa. v. 6; Psal. lxxx. 12; Rom. xi. 20.

But excommunication, though at first a salutary infliction, became at last a terrible engine of oppression in the hands of the priesthood, not only from the privations and sufferings it occasioned, but still more, from the manner in which it worked upon the fears and feelings. To be devoted, or accursed, delivered over to Satan, with solemn imprecations and ceremonies, such as extinguishing of lights, and depriving of spiritual privileges, is indeed severe. The Romish priesthood, assuming power under the Christian dispensation, were eager to avail themselves of it, as is prophetically described, Rev. xiii. 17; and bitter sufferings were thus occasioned to the Protestants and reformers. No one who reads the records of Foxe or Strype, can treat this subject with indifference, or wish for the restoration of such proceedings as still exist where Popery is dominant, and have been formerly known in England; for to use the words of Cowper,—

“Then priests, with bulls and briefs, and shaven crowns,
And griping fists, and unrelenting frowns,
Legates and delegates with powers from hell,
Though heavenly in pretension, fleeced thee well;
And to this hour, to keep it fresh in mind,
Some twigs of that old scourge are left behind.”

How different from the principles of the apostles; 2 Cor. i. 24; 1 Pet. v. 3.

The crimes which were punished with loss of life, were called sins unto death, or worthy of death, 1 John v. 16; Deut. xxi. 22. Those guilty of them were called sons of death, 1 Sam. xx. 31; xxvi. 16; according to the figurative style which was then common. Stoning was the usual mode of putting to death, where no special method was enjoined; Deut. xiii. 9, 10. It is said that the criminal was placed on an elevation, thrown violently down, and stoned until he was crushed by the blows. The people often showed their eagerness to stone our Saviour and his followers; John viii. 59; x. 31; Acts vii. 58; xiv. 19; Mark xii. 4; Matt. xxiii. 37.

Those slain by the sword were put to death in any way the executioner thought proper, often cut down, and as it were hacked to pieces; 1 Kings ii. 25—34. This was for blood-guiltiness. The same punishment was sometimes inflicted on whole cities, or large masses of offenders; which then assumed the form of military execution, and included beheading the chief offenders.



STONING TO DEATH.

Sometimes, after stoning, the body was consumed by fire. Burning alive, though very ancient, was not common; Judah sentenced Tamar to it as a punishment for profligacy; Gen. xxxviii. 24. Cases of a similar kind are noticed in the law of Moses; Levit. xx. 14; xxi. 9. The fiery furnace or pit of fire, used as a punishment by the Assyrian monarch, was probably resorted to in order to strike awe; Dan. iii. But, though unusual, the sentence was not unprecedented, the furnace was "wont to be heated."

Casting down from an eminence, Luke iv. 29, was a punishment in common use among the Romans, but not so with the Jews. The death of Jezebel was most likely a sudden opportune thought; 2 Kings ix. 33. Death by drowning is alluded to by Christ; Matt. xviii. 6. It was in use among neighbouring countries, from whom the Galileans probably adopted it. It is mentioned by Josephus, as having been adopted in reference to some partizans of Herod. Bruising or pounding in a mortar was an eastern punishment, which is still used among the Turks, and even

allowed as a privilege by their lawyers. It may be alluded to, Prov. xxvii. 22.

Cutting asunder was less frequent among the Jews than in other oriental nations. It is mentioned, Heb. xi. 37. There is a Jewish tradition that Isaiah thus perished in the reign of Manasseh. Beating to death is also referred to, Heb. xi. 35. Antiochus inflicted this upon many in the times of the Maccabees. Among the heathens a frequent punishment was exposure to wild beasts; Dan. vi. Paul refers to this, 1 Cor. xv. 32; 2 Tim. iv. 17.

Crucifixion was a Roman punishment, most acute and painful. It consisted in fastening the sufferer to two beams of wood, placed transversely, by means of nails fixed in his limbs. It was rendered especially hateful to the Jews, on account of the exposure of the body after death. On this account, the hanging on a tree was pronounced to be accursed, and this rendered the death of Absalom the more remarkable and ignominious; 2 Sam. xviii. 9—17. When, as in his case, stones were heaped on the body, Josh. vii. 25, the piles were increased by passengers throwing stones, to express aversion. In very marked cases, houses were demolished, and the sites used as receptacles for filth; 2 Kings ix. 27; Dan. ii. 5; v. 29.



CHAPTER XIV.

TREATIES, COVENANTS, AND OATHS.

MANY of the Jewish laws and observances were evidently designed to keep them as a separate people from the heathen nations by whom they were surrounded. Thus they were kept apart, especially in the period between the return from the captivity until the time of Christ. Since the destruction of Jerusalem, though scattered among the nations, they have remained a distinct people, but their adherence to the laws requiring separation has been, in truth, made void by traditional interpretations, which have excited and maintained in them even hatred to Christians; not only to those who, actuated by the mistaken notions of the church of Rome, have persecuted the Jews, but to all who differ from themselves, whom they call by the general name of Gentiles or Goyim, a term of reproach. The oral law of the Jews, in fact, in some cases, even forbids the saving the life of a Gentile, and strongly contrasts with the precepts and practice of inspired men, for instance, 2 Kings vi. 22; Jer. xxix. 7; Dan. iv. 27; Jonah i. 12. As is more fully shown in the work entitled "Old Paths."

Some have supposed that the Jews were forbidden, as a nation, to form any alliances or treaties with the Gentiles; but this is an error, there is no law in the Pentateuch that forbids such alliances. They were, indeed, directed to form no treaty with the Canaanites or Amalekites. These were nations devoted to destruction by the Divine judgment for their sins, and the Israelites were appointed as the instruments for executing these judgments. In Deut. xxiii. 7, 8, they were expressly told not to abhor the Edomites or Egyptians; though they had suffered heavy wrongs from both, yet the fact of consanguinity in the one case, and that of original benefits in the other, were not to be forgotten. There were also many express laws in favour of strangers sojourning among them. Even when engaged in the actual destruction of the Canaanites, a treaty was formed with the Gibeonites, though professedly Gentiles, as a

matter of course, on the plea that they came from a far country, Josh. ix. 19. And though this treaty was formed by deceit, the Jews were not allowed to make it void. The Gibeonites and their descendants were known as a separate race for many generations, and one of the offences of Saul, for which his descendants suffered, was his breach of this treaty by a massacre, 2 Sam. xxi. 1.

In the histories of David and Solomon there are repeated references to their alliances with the kings of Tyre. The former sought an alliance with the king of the Ammonites, 2 Sam. x. 2, and previously had consented to form one with the king of Hamath, 2 Sam. viii. 9. The queen of Sheba came expressly to form an alliance with Solomon. Repeated treaties were made with the Syrians, Chaldeans, Assyrians, and Egyptians, which were censured, not because they were treaties with those nations, but because they were alliances formed to obtain aid in distrust of the Divine power and providential care, involving disputes with other nations, not mere treaties of amity, formed to regulate mutual intercourse. Even the Maccabees, whose leading principle was to restore the observance of the law of Moses in its strictness, did not hesitate to form treaties with the Spartans, Romans, and others.

The entering upon treaties and alliances was usually attended by some symbolical action, especially in the earliest times, when writing was not generally resorted to. The joining of hands was common on such occasions, Prov. xi. 21; Ezek. xvii. 18. This is still customary among the natives of India. A pillar, or heap of stones, was sometimes erected as a memorial, as that of Galeed, Gen. xxxi. 44—54, to commemorate the treaty between Laban and Jacob, as chiefs of two independent tribes or families. Sometimes a gift was bestowed, as well as a commemorative name given; thus, in the treaty between Abraham and Abimelech, king of Gerar, the patriarch gave seven lambs, and a well was named Beersheba, or the well of the oath, to commemorate the solemn treaty then made, Gen. xxi. A similar transaction of Isaac is recorded, Gen. xxvi. The entering into a solemn league or alliance was generally confirmed by a sacrifice, in which the victim was divided into parts, between which the parties agreeing used to pass, Gen. xv. 10; Jer. xxxiv. 18.

Doubtless there was a primary allusion or appeal to that Almighty Being to whom the sacrifice was offered, and also

a reference to the Great Sacrifice. It is supposed, also, that the division of the victims was a sort of imprecation upon themselves, that they might suffer in like manner if they broke their oaths. The heathens, also, still observe the practice of slaying a victim at the time of forming a treaty or covenant. Homer describes such a ceremony, with a reference to the gods of the heathens; and there are, in Scripture, notices of direct imprecations, which in other places are understood, 2 Sam. iii. 9, 35; 1 Kings ii. 23; 2 Kings vi. 31; Gen. xiv. 22; Ezek. xvii. 18.

Several of the passages already cited, and others, show that it was usual to feast at the conclusion of an agreement or a treaty. This practice, it need hardly be said, has been preserved in the public entertainments usual on such occasions in civilized nations. But a far more beautiful emblem was the peace-offering, at which the people feasted in token of reconciliation with God, Deut. xii. 6, 7. Thus at the renewal of the public worship of the Jews, after the Babylonish captivity, Nehemiah and Ezra called upon the mass of the people to eat the fat and drink the sweet, and send portions unto them for whom nothing was prepared. This spirit of grateful enjoyment and temperate mirth was connected with all the Jewish festivals, of which a full description is given in Levit. xxiii. The feast of the passover, especially, was a type of the full atonement which Christ has made for all who feed on him in their hearts by faith, with thanksgiving, and are thus delivered from a worse than Egyptian bondage. At that festival, the blood was sprinkled on the door-posts; and often the parties making covenants were sprinkled with the blood of the victims slain on that occasion: this was also done to the Jewish priests, as well as to the altar, on the day of their consecration. St. Paul explains the gospel meaning of these observances, Heb. ix. 20.

Many other scriptural emblems of the confirmation of covenants may also be traced. The rainbow, Gen. ix. 12, was a token of the covenant which God has made with every living creature. Isa. liv. 8, 9, shows that this may be spiritualized by the people of God.

" Although in deepest gloom our sky
Affliction may enshroud,
Still faith discerns with piercing eye
A bow set in the cloud!

"Some purpose bright, some wise design,
Perceived not by the crowd,
Shall prove at last a hand Divine,
A bow set in the cloud !

"When man before God's righteous law
His guilty head had bow'd,
In Christ's redeeming love he saw
A bow set in the cloud !

"When we in death's advancing night
Hear Jordan roaring loud,
Lord, let thy promise fill with light
That bow set in the cloud !"

The rite of circumcision, Gen. xvii. 9—11, was the token of the covenant between God and the descendants of Abraham. Our Lord Jesus Christ also directed that bread and wine should be used in remembrance of him, Matt. xxvi. 26—28. The former symbolizes his body broken for us, the latter his blood shed to make atonement for the remission of our sins, because, without shedding of blood there is no remission of sin, Heb. ix. 20 ; xiii. 12.

There are instances in Scripture of the bestowing of garments as a token of covenant. Thus Jonathan clothed David, 1 Sam. xviii. 4 ; see also Ezek. xvi. 8, 9 ; Gen. xxiv. 53. Modern travellers have recorded instances of a similar kind.

A covenant of salt is mentioned, Numb. xviii. 19 ; 2 Chron. xiii. 5. The well-known property of salt is to preserve from decay, hence it became an emblem of enduring friendship or agreement. The Jews were accustomed to use salt in all their sacrifices, Lev. ii. 13. This was also customary with the heathens, as Virgil describes, being doubtless derived from the patriarchs. The eating salt together was, and still is considered in the east, as forming a mutual engagement, or friendship. Thus, in referring to benefits formerly received, the expression, "the salt which he had eaten," is used by an eastern chief as striking a rebel with remorse. Even the performance of the most common duties of hospitality is considered to establish friendly intercourse, Psal. xli. 9.

Presents were frequently bestowed as ratifications. Thus Jacob sought the favour of Esau, Gen. xxxii. 20. Rabshakeh invited the Jews, 2 Kings xviii. 31, to make an agreement with him by way of a present, as the token of a treaty for their safety.

In later days, the terms of treaties were expressly recorded in writing. This was still more the case after the captivity. Josephus speaks of the brazen tablets used by the Romans. Solemn adjurations were added. In the covenants between Jehovah and his people, it is expressly declared, Heb. vi. 13, that because he could swear by no greater, he swore by himself. The party making the oath raised the hand towards heaven. Thus Abraham speaks of lifting up his hand, Gen. xiv. 22, 23, in the first book of Scripture, and in the last book, Rev. x. 5, the mighty angel is thus described. The form of putting the hand under the thigh of a superior, Gen. xxiv. 2, may probably have given rise to the feudal custom of putting the hands between the knees. There were similar observances in matters of common life, but these need not be noticed here.

In solemn trials, before a judge, the oath was taken by the judge or officer, repeating it in form, and the person to whom it was put answering, Amen, Amen, So let it be, or Thou hast said it, or other words of like import, Numb. v. 19—22 ; 1 Kings ii. 16 ; Deut. xxvii. 15, 16. At other times only the judge or presiding party solemnly adjured, Numb. v. 22 ; Matt. xxvi. 64. A false oath was a grievous crime, especially denounced by the ninth commandment. Even where the breach was less direct, where there was but reservation, a trespass-offering was required, Levit. v. 4 ; vi. 3 ; xix. 12. Here every attempt to avoid the constraining power of a solemn oath was included. In later times the Jews adopted many evasions in order to get rid of this powerful engagement, or to turn it to their own advantage, and their rabbins, like the Romish priesthood, assumed the power of absolving or dispensing from its solemn obligations. But the original view, even from patriarchal usage, is fully described by Balaam, Numb. xxiii. 19. It is indeed a solemn thing to make an oath, and the levity with which it is often done cannot be too much condemned. It is in fact an act of religious worship, or reverence, to which our Lord himself, as man, submitted, Matt. xxvi. 64. Paul also gave an example of it more than once, Rom. ix. 1 ; 2 Cor. i. 23. There were other adjurations of a lower grade, common chiefly among the heathens, Gen. xlii. 16 ; 1 Sam. xvii. 55 ; xxv. 26 ; 2 Sam. xi. 11. "By your life," or "On my head," and other similar expressions, are still common in the east. A still lower form was that used in Song ii. 7,

“By the beasts of the field.” All these expressions tended to lighten the solemn obligations of an oath, and to lessen the abhorrence of perjury. Our blessed Lord swept them all away, Matt. v. 34; xxiii. 26; James v. 12.

These details have led from the main subject,—that the Jews did form treaties with other nations, and that these were not forbidden or sinful, if they only extended to lawful intercourse or the preservation of national rights and privileges. The most prosperous days of the Jews were days of peace, and peace cannot exist among nations without express treaties, the terms of which have been either directly negotiated, or are clearly understood. The treaties of Solomon with Tyre and Egypt are not censured, and they evidently were commercial treaties, proceeding on specified terms. Unless such a practice had been allowed, the Jews would have been in the condition of the Arabs, their hand against every man, and every man’s hand against them, Gen. xvi. 12; but this never was the design of the Almighty, and doubtless the alliances of the Jews with other nations were in some cases overruled by God for the promotion of true religion. The wisest and best of the ancient heathens had some correct notions respecting God, which must have been derived either from patriarchal traditions, or from intercourse with the Hebrew nation. This was especially the case between their return from the Babylonish captivity and the date of the birth of Christ, at which time there was a general expectation throughout the world of the coming of some illustrious prince. At the time of the advent of the Saviour there was outward peace at least throughout the earth, the Roman empire having more or less subdued beneath its sway all the nations of the known world, which rendered it comparatively easy to preach the gospel among them. The Greek proselytes, who came to worship at Jerusalem, had heard of the fame of Jesus, John xii. 19—21, and the dispersion of the Jews in distant lands, which prevented many of them from the strict observance of the ceremonial laws, was likely to prepare them for learning of the better and more perfect righteousness, which was to be brought in by the Mediator of the New Covenant, or Testament, Heb. vii. 22; viii. 6.



EASTERN SOLDIERS.

CHAPTER XV.

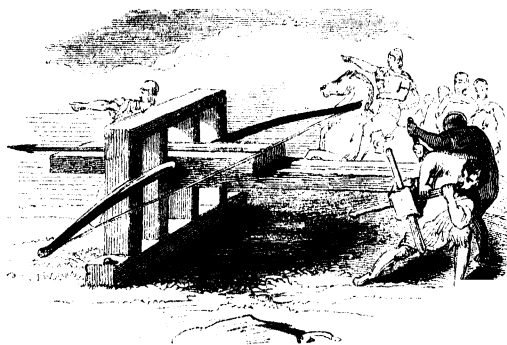
WARFARE.—MILITARY AFFAIRS.

THE reader will not expect to find much in this work about wars and military proceedings, but there are some allusions to those subjects in the Bible which must not be passed by. In the books of Joshua, Judges, Samuel, Kings, and Chronicles, there are many accounts of battles and warfare. We find, in general, that those who are described as good characters stood upon their own defence, while the kings who first attacked others were bad characters. Of course, we do not here refer to the conquest of Canaan by Joshua. We are expressly told that the inhabitants of that land were exceedingly wicked, and that God saw it needful they should be destroyed, and the Israelites were the executioners of this just sentence, Gen. xv. 16; Exod. xxxiv. 10—17; Lev. xx. 23; Deut. xii. 29—31; Josh. xxiv. 11.

We may observe, that, when attacked by their enemies, the true followers of the Lord, while they exerted them-

selves, did not trust in an arm of flesh. They looked to the Lord of hosts earnestly in prayer, for a blessing on their arms. Thus Moses, when the Israelites were attacked by the Amalekites, Exod. xvii. 11; David, 1 Sam. xvii. 37; 2 Sam. v. 19; Abijah, 2 Chron. xiii. 5, 12, 14; Asa, 2 Chron. xiv. 11; Jehoshaphat, 2 Chron. xx.; Hezekiah, 2 Kings xix. Other instances might be mentioned: Ezra viii. 21—23, must not be forgotten.

The walls of Jerusalem are spoken of in many places. In the book of Nehemiah we read of the care that was taken to repair them after the return from the captivity. The walls of Babylon were sixty miles in circuit, nearly ninety feet broad, and three hundred and fifty feet high. Not a decided trace can now be found of these immense masses. Fortified towns were attacked by battering rams, and other engines of war, 2 Sam. xx. 15, or by building forts to shelter the besiegers, 2 Kings xxv. 1. Fortified towers are often



A CATAPULT; ROMAN SOLDIERS WINDING UP THE BOW ENGINE, PREVIOUS TO THE DISCHARGE OF A SHOT.

mentioned in Scripture, Judg. ix. 51. There also were towers in their vineyards and gardens, to defend the property against robbers, Isa. v. 2; Matt. xxi. 33; Cant. vii. 4. Such are now found in the east. The tops of craggy rocks were often fortified, Gen. xxv. 16; Judg. xx. 47; 1 Sam. xiv. 4. The strongholds were rocks, or more frequently caves, 1 Sam. xxiii. 29; xxiv. 2, 3. Flying

to hills and mountains for refuge is often mentioned in Scripture.

Our readers will remember, that gunpowder was not discovered till a few hundred years ago, consequently firearms and cannon were not known in ancient warfare. The missile weapons then used were darts and javelins, thrown by the hand or by engines: also bows and arrows, and stones thrown by slings, or the machine represented, p. 415. Those used by Uzziah, 2 Chron. xxvi. 15, must have been similar. Arrows are very often mentioned in Scripture. As for slings, the reader will at once remember David's encounter with Goliath, 1 Sam. xvii., and how God enabled David to prevail, with a few smooth pebbles gathered from the brook. But sometimes stones were hurled by the hand, as those among David's men, mentioned 1 Chron. xii. 2.

The numbers of the armies mentioned in the Bible often seem to be very large; but in the east there are a great many servants and other followers to an army: the numbers mentioned probably include these. Also, in those days, every man able to bear arms went forth to war when required. Of the miseries caused by war there are many striking descriptions in the Bible; perhaps none stronger than that which speaks of the interference of Oded, 2 Chron. xxviii. 9, in behalf of the people of Judah when taken captive: see also Deut. xxviii. 49—58.

Though the Bible contains many accounts of war and battles, they are given in a very different manner from the accounts of poets or common historians. There is nothing to make war attractive, or to cast a glare over the deeds of the conquerors. War, indeed, cannot be too much abhorred by the real followers of Christ. Remember the words of our Lord, Matt. xxvi. 52, "All they that take the sword shall perish with the sword."

In ancient times, the warriors wore armour made of plates of metal. We read of the armour of the Philistine, and of Saul, 1 Sam. xvii. But the most particular and important reference to armour is Eph. vi. 11—17. The apostle there speaks of the warfare in which the Christian has to engage against the enemies of his soul. He describes each piece of armour separately, and applies it to some Christian qualification or grace. Thus the girdle is to be truth; the breast-plate, righteousness; the shoes, or defences for the legs, the gospel of peace; the helmet, the

hope of salvation. But above, or over all, the necessity for the shield of faith is described, as the means wherewith to quench the fiery darts of the wicked one — the temptations and doubts of Satan. The only weapon of offence appointed for the Christian is the sword of the Spirit, “which is the word of God.” Now these things show us the defences to be used by the followers of Christ, and the only weapon they should employ to attack their adversaries—THE BIBLE. A soldier who was not skilled in the use of his sword, was very easily overcome in ancient times; so we shall do little against the enemies of our souls, or the adversaries of the truth, unless we are well versed in the Scriptures. In this respect every Christian should be “a man of war from his youth.”

The panoply or complete armour, copied from an ancient Greek vase, is here represented. See Eph. vi. 13.



The insufficiency of all human means, of armies or armour, is shown in the case of Goliath, slain with a pebble from the brook; the army of Midian and others, as grasshoppers for multitude, “without number,” Judg. vi. 5, overcome by three hundred men with pitchers, torches, and

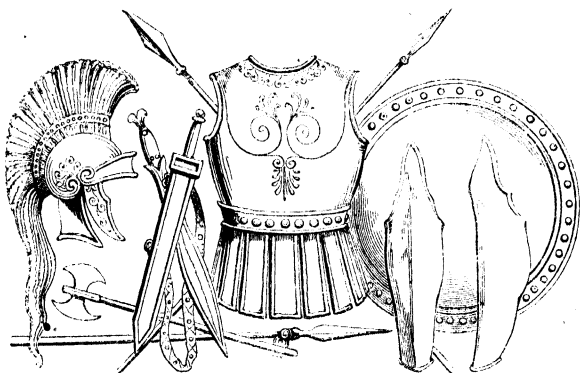
trumpets; all the host of the Syrians flying at a mere noise, 2 Kings vii. 6; and especially the destruction of 185,000 men in one night, by the angel of the Lord, without a blow from any mortal hand, 2 Kings xix. 35.

The Jewish polity and laws respecting warfare were peculiar to themselves, and, as well as their other institutions, indicated that they were under the Divine government. The object and manner of their warfare was expressly directed, and not left to the mere will of their ruler. This is the more remarkable, as their nation of old was brave, and distinguished for courage and military power, though on their first deliverance from Egypt they were fearful and cowardly, and needed repeated encouragements; Numb. xxxii. 7; Deut. i. 29; Ps. xlv. 3. Still, their great ancestor, Abraham, stands in history as the chief hero in the first contest upon record, and his conduct in that contest was thoroughly disinterested; Gen. xiv. A sufficient reply to those enemies of the Jewish state, who declare that no act of generosity is recorded to have been performed by any of their race.

The warfare of the nation, in its early age, was undertaken by them as executioners of the Divine justice on the sinful nations of Canaan, whose atrocities were such as to call for their destruction. By this war they gained possession of the land given to their forefathers, but which had been usurped by the Canaanites, who were originally from the borders of the Red Sea. The account of, their proceedings occupies the books of Joshua and Judges, but the conflict continued until the days of David, Acts vii. 45, whose conquests subdued the Philistines, with other enemies, who, though not of the number of the devoted nations, had encroached on the land, and sometimes occupied it as conquerors.

In reference to these enemies, as the Moabites, Philistines, Ammonites, and Syrians, war was never to be undertaken from the mere desire of conquest, or dominion, though, when the time came, the Israelites might enlarge their coasts to the limits specified, Exod. xxiii. 31; Numb. xxxiv. 3; which they came the nearest to in the reigns of David and Solomon, 1 Kings iv. 21—24. These nations might give occasion for hostilities; when that came to pass, the Israelites would proceed according to the rules recorded; Deut. xx. In the first place, they were to offer terms of peace, and to allow the nations to become tribu-

tary to them,—or if this were refused, and a contest followed, the men might be slain, but women and children were to be spared, contrary to the barbarous usages then general. Even this appears cruel, but whoever recollects the events of the last European war, and particularly the conduct of the French armies in Spain and in Portugal, will remember that, on many occasions, the most atrocious cruelties were exercised on all persons without distinction. The general character of the Jewish warfare is shown by the direction that even in sieges unnecessary waste was to be avoided, and that fruit-trees were to be spared. Deut. xx. 19, 20. There were, however, instances of an opposite kind; 1 Chron. xx. 1; 2 Kings iii. 18.



ANCIENT ARMOUR, IN SEPARATE PIECES.

The whole of the able-bodied men, from twenty to fifty years of age, were liable to military service, when called upon, even including the priests and Levites; Numb. i. 3. At the present day, in many parts of Europe, the people assemble for war when called upon; the practice in Europe, in feudal times, was similar. This accounts for the large armies assembled at a short notice. All were liable to serve, but when all were not wanted, a part were selected. There are several instances of this, as Judg. iv. 10; vi. 35. One of the most remarkable narrations is that of the relief of Jabesh Gilead, 1 Sam. xi. 7, with the army which Saul summoned.

Of course, these large bodies, though soon arranged under leaders and captains, were little more than tumultuary bodies, each man bringing his arms and provisions. Jesse supplied these for his sons, 1 Sam. xvii. 17. The time for being embodied was seldom long, and there were various exemptions granted,—to those who had built a new house, and had not dedicated it; to those who had planted vines and olives, but not eaten of their produce; and to those who had betrothed a wife, but had not yet taken her home, and also for the first year after marriage. Deut. xx. 5—9. Even cowards were permitted to retire, which shows the peculiar character of the government. These enactments were more favourable to the Jews than the customs of the heathens, which are alluded to by Homer. In the case of Gideon, they reduced his army from 32,000 to 10,000, Judg. vii. 3. Afterwards a still further reduction was made, that the power of Jehovah might be still more remarkably manifested, and the courage and ardour of his followers put to the proof. Lapping water from the hollow of the hand was considered a mark of sobriety and promptitude. It is still common in Africa.

With the kings began the practice of a standing army, 1 Sam. xiii. 1. Saul had such a force, consisting of 3000 men. David had a body called the Cherethites and Pelethites, respecting whom little is known; the Chaldee paraphrast terms them archers and slingers, 1 Chron. xviii. 17. They continued faithful, even in the time of Absalom's rebellion. David also regulated a military force on the principle of a national militia, consisting of twelve bodies of 24,000 men each, who were on duty for a month alternately, 1 Chron. xxvii. 1—15. His numbering the people was probably a military enrolment, ch. xxi. 5.

Subsequently a more regular force was kept on foot. Jehoshaphat had garrisons in his fenced or fortified cities, 1 Chron. xvii. 12—19. There were officers or captains of tens, fifties, hundreds, and thousands, 1 Chron. xii. 14, 20; xiii. 1; xxviii. 1; 2 Kings i. 9, 11, 13; 2 Chron. xxv. 5. They appear to have worn some insignia of their rank, as a military girdle, 2 Sam. xviii. 11. There was a captain of the host, and this post was filled by Abner under Saul, Joab under David, Amasa under Absalom, and again under David. The authority of this officer was great, as appears from the manner in which Joab repeatedly domineered over David, and the mention of his authority in 2 Kings iv. 13.

There are many instances of David exposing his own person in battle, until his people objected to it, 2 Sam. xxi. 17. All were foot soldiers, until Solomon introduced horses from Egypt, which has always been famous for its cavalry, 2 Chron. ix. 25; 1 Kings x. 28, 29. Afterwards chariots were introduced, in which the kings and others rode, 1 Kings xxii. 35; 2 Kings ix. 25; 2 Chron. xxxv. 24. These had been previously used by the Egyptians, Canaanites, and others, Exod. xiv. 9; Judg. iv. 3; Josh. xvii. 18. These chariots of iron were frequently armed with scythes, and were sometimes of disservice in war. David destroyed many that he took, 2 Sam. viii. 4. Light-armed troops, with slings, javelins, or bows, or spearmen with swords and spears, formed the greater part of the army. After the



ANCIENT MAIL ARMOUR.

first shock, in ancient times, every battle became a multitude of single combats. Some remarkable instances are particularly recorded, 2 Sam. xxi. 21; xxiii. 20—22. In later times, under the Maccabees, the military customs of the Jews assimilated more and more to those of other nations. The horrors of heathen, and even of Jewish wars,

need not here be enlarged upon. The religion of Christ is directly opposed to such practices, yet while evil principles prevail abroad, nations are obliged to adopt some system of defence. But wars of aggression are detestable, and it is to be regretted that the minds of youth are too much familiarized to their details. Truly has the poet said of mere ambitious conquerors,

“The hero scourges not his age alone,
His curse to late posterity is known;
He slays his thousands with his living breath,
His tens of thousands by his fame in death.
The steel of Brutus struck not Cæsar dead;
Cæsar in other lands hath raised his head,
And fought, of friends and foes, on many a plain
His millions, captured, fugitive, and slain.”

The victories of Israel of old were celebrated with praise and thanksgiving, yet the soldiers were reminded of the nature of bloodguiltiness, Numb. xxxi. 19. There was a general distribution of the spoil, v. 27; Josh. xxii. 8; 1 Sam. xxx. 4. The mode of commencing warfare varied according to circumstances. Sometimes a challenge was sent, 2 Kings xiv. 8; xviii. 20. Full particulars are given as to that in which Jephthah engaged, Judg. xi.

There are many allusions to warfare in the New Testament, but the contest therein described is of a spiritual nature; see 2 Tim. ii. 3, 4; iv. 7; 2 Cor. x. 4. Our Lord appeared to Joshua as captain of the Lord's host, in order to animate him to his work; and Christians in all ages may say with confidence,

“Now let my soul arise
And tread the tempter down;
My Captain leads me forth
To conquest and a crown.
A feeble saint shall win the day,
Though death and hell obstruct the way.”

CHAPTER XVI.

EXPENSES OF GOVERNMENT.

No community or society of men can exist without provision being made to defray the expenses of the government of that part of the community who have to give up their time and devote their labour for the general benefit. There may be individuals who, being already in possession of enough for their support, are ready to devote some portion of their time, without remuneration from others, but these instances are necessarily rare; and such persons being of course more free from responsibility and interference, it is very seldom that their services are more efficient or less expensive in the end, than those that are regularly given in return for a remuneration. These principles apply to the condition of the Jewish state, and it will be seen that these affairs were arranged with the same wisdom that directed every part of their polity, and were equally calculated to promote mercy, justice, and truth.

The main principle of the Jewish government, as already remarked, was the Theocracy, or the Most High being considered as their Ruler. The tribe of Levi were selected as his officers, and their time being given up to the public service, Deut. xxxiii. 10, it was necessary that they should be provided for at the public charge; but this was directed with merciful consideration, not with the arbitrary exactions of heathen rulers. Every Jewish family was placed in possession of a portion of land, from whence they derived support. The produce would be according to the blessing of their heavenly King upon their labours—a portion was fairly and equitably to be rendered to his service. With this view, the Jew was to pay the first-fruits and the tenths of his increase, Mal. iii. 8.

This contribution included not only the first-fruits, but the first-born of animals, Exod. xxii. 29; Numb. xviii. 12, 13; Deut. xxvi. 2. These are repeatedly mentioned in Jewish history, for instance, 2 Chron. xxxi. 5, and were renewed after the captivity, Neh. x. 35, 36. The amount

to be contributed is not specified by the law; the Talmud states it was the fortieth part, or even the thirtieth from the liberal, while the avaricious gave only the fiftieth. The larger oblation was said to be made with a good eye, the other was called an oblation with an evil eye. Some think that our Lord referred to this, Matt. xx. 15. The first-born of men and animals of the unclean sorts were redeemed by the offering of a lamb instead of the latter, and by certain articles for the use of the Levites instead of the former, Exod. xiii. 13; Deut. xviii. 4; Numb. xviii. 15, 16.

Fruits were to be offered when they were finest, from the feast of Pentecost to that of Dedication. Deut. xxvi. 1—11 refers to the ceremonies used on that occasion. The harvest in Judæa begins in our spring time, but it was not to be gathered until the new sheaf had been offered after the passover, nor might bread be made until the new loaves were offered on the day of Pentecost. This was thought to sanctify the produce, and seems to be alluded to Rom. xi. 16. In later times, the presentation was a solemn ceremony,—the Sanhedrim sent certain priests to the corn-fields near Jerusalem, who reaped a handful of the first ripe corn. This corn was then carried with pomp and rejoicing to the temple. In 1 Cor. xv. 20, there is a beautiful allusion to this ceremony, where St. Paul, speaking of the resurrection of Christ, is inspired from thence to prove the certainty of the general resurrection: "Now is Christ risen from the dead, and become the first-fruits of them that slept." The first-fruits being reaped, and solemnly presented in the temple, clearly proved that there was a harvest ready to be reaped; so a risen Saviour proves that there is a resurrection, and at the appointed time and order all shall be raised up.

The tenths were a further contribution, under the Theocracy, a fixed amount given for the support of that government, and were generally collected from all the fruits of the earth, but were chiefly composed of corn, wine, and oil, Levit. xxvii. 30; Deut. xiv. 22, 23; Numb. xviii. 21; Neh. xiii. 5, 10. These were rendered every year according to their produce, and given to the Levites in their cities, but not in the sabbatical year, which was a year of rest. The owner also gave a second tithe, which was carried up to Jerusalem and eaten in the temple. Here let the reader pause a moment, and reflect on the directions given to

religious inquirers as to seeking instruction from the Levites, Deut. xvii. 9.

Although the Levites were thus employed in the service of God, and many of them acted as judges or officers of justice, 2 Chron. xix. 8, yet the time of the whole body was not so fully taken up as that of the descendants of Aaron, who were the priests. The Levites had lands adjoining the cities allotted to them, which they cultivated in order to assist their maintenance; and from the tithes they received they paid a tenth part to the priests, who were supported by these and other offerings.

The Israelites also paid a portion to the poor, Deut. xiv. 29; xxvi. 12, 13; and the perpetuity of this obligation is intimated in Scripture, "The poor ye have always with you." This contribution might be increased, and was in



EASTERN GLEANERS.

some degree left to the will of the donor, Deut. xv. 10; Lev. xxv. 35. In every field, a corner was to be left for the needy, Lev. xix. 9, 10; Deut. xxiv. 19; likewise such ears of corn or other produce as might be dropped,—even sheaves forgotten were to be left for them, Ruth ii. 15.

The interesting history of Ruth gleaning in the fields of Boaz will at once be brought to the mind of the reader. Without dwelling on the minute fanciful interpretations of some authors, it may be remarked that the time of harvest is an emblem of the gospel day, which calls for earnest and diligent improvement, Jer. viii. 20; Prov. x. 5.

The field tithes generally might be redeemed by the addition of a fifth part to their estimated value, Lev. xxvii. 32, 33; but all substitution of the tithes of the cattle was forbidden. The consciences of the people, as T. H. Horne says, were the means appointed for collecting the tithes. But, in later years, the Pharisees made void many points of the law which referred to judgment, mercy, and faith, even while paying scrupulously their tithes of garden herbs, mint, anise, or cummin. But the Divine law must be taken as a whole, or else we say and do not, and our spirit is contrary to that of our Lord and Master. The payment of tenths was prior to the Jewish polity; an earlier transaction of this kind took place between Abraham and Melchizedek, Gen. xiv. 22. Jacob also vowed to give to God the tenth of all that he might acquire in Haran, Gen. xxviii. 22. In ch. xxxv. 14, the performance of this vow seems to be recorded, but not the precise manner in which it was applied. Similar customs are mentioned by Herodotus and other heathen authors, as having existed in Egypt and elsewhere, being doubtless of patriarchal origin.

The sacrifices were also regarded as contributions, 1 Sam. i. 24; ii. 29. A part of these were the offerings regularly required by the law, and were provided by the whole body of the nation; but others were brought by individuals. These were sometimes expressions of repentance and acknowledgment for offences both voluntary and involuntary, and these stood in the place of fines. Others expressed joy and thankfulness for mercies received, as in the case of lepers, or women after child-birth. And in these cases they were adapted to the means of all classes, from the valuable and costly offerings of the rich, to the pigeons or handfuls of flour brought by the poor, Lev. v. 7—11; xii. 8.

Although the revenue of the Theocracy was thus provided, yet the erection of the tabernacle, and afterwards that of the temple, was furnished by free-will offerings. In the first case, there were none but the mass of the people to contribute, yet their gifts were more than sufficient. In the latter instance, again, the people came forward willingly,

1 Chron. xxix. 9. Their monarch had given them an example of liberality, and much that he gave was the spoil that he had taken from the enemies of the Lord. The chiefs and leaders also manifested a similar spirit. The reader will remember the mingled feelings of joy and sorrow with which the foundations of the second temple were laid. "Many of the priests and Levites and chiefs of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy," Ezra iii. 10—12: likewise the difficulties that attended its progress, as related by Ezra and Nehemiah, with the encouragement that was given by the prophet Haggai, ii. 3. But for the regular requirements of the ritual, a stated provision was made.



LAYING FOUNDATION OF SECOND TEMPLE.

Other payments were also called for. Half a shekel was required from every male of twenty years old and upwards, when the census or number of the children of Israel was taken, Exod. xxx. 13; xxxviii. 26. It was but a small sum, weighing about 5 dwts., and equal to 1s. 1½d. of our money; but it is supposed to have been the sum which our blessed Lord paid by means of a miracle, Matt. xvii. 27, and it is possible that this duty was neglected by David, 2 Sam. xxiv.

After the Babylonish captivity, Neh. x. 32, an annual payment was made, consisting of a third of a shekel; but, in

later times, the law of Moses was strictly enforced on every Jew, whether in his own land or at a distance. Voluntary offerings were also made, as that of the poor widow who brought only two mites, and received the marked commendation of our blessed Lord, Mark xii. 44. In those days the money-changers carried on considerable traffic, perhaps changing Jewish money for the coins of Greek and Roman rulers, even within the inclosure of the temple, Matt. xxi. 12. The passing money which had been coined by heathen sovereigns was considered a grievance, Matt. xxii. 17. In a former period, it appears from Josephus, that the privilege of coining money was highly valued by the high priest Simon; nor would this appear strange when it is remembered that the Gentile princes frequently marked their money with titles that they had assumed, which were of an idolatrous character.

The Jews, in modern times, have been remarkable for the readiness with which they have contributed to the support of the poor of their own people, and the expenses connected with their religious institutions. Poor youths, who are students of the Hebrew law, are supplied with their maintenance, as a free gift, from the families in the neighbourhood in rotation, if they are more numerous than wealthy, which often happens. Many other charities might here be dwelt upon, but, alas! the motive from which they spring is a false one. The Rabbinical Jews, like the Papists, look upon alms-deeds as meriting the favour of God, and the word in the Old Testament, which means righteousness or justice, is applied by them to acts of this description, Gen. xviii. 19. All the Jews settled in Palestine at the present time, except a very few who have property of their own, are supported by the free contributions of their brethren.

The Jews are also careful to settle any differences or cases of discipline among the members of their own body, as far as it is possible, by the officers of every synagogue. When these efforts fail, the offender is responsible to the public magistrates of the land in which he dwells, and must take his trial like other subjects; but, in most cases, the bonds of brotherly union, rather than those of restraint, form a sufficient check upon their conduct.

In the early days of the Hebrews, they had put some of the Canaanites under tributes, Josh. xvi. 10; xvii. 13; Judg. i. 20, 33. Other imposts were laid on the people of Israel

by the authority of their kings; of this they had been warned. David's revenue was partly gathered from tributary nations, 2 Sam. viii. Of Solomon's there is a more particular account, 1 Kings iv. His twelve purveyors, and other exactions, probably alienated the people, though their peaceful state increased their wealth. Such has been the case in other lands at different times. In their more disastrous times, the Jews were required to pay tribute to their conquerors, 2 Kings xxiii. 33; xxiv. 13. They had been forewarned of this sad change, Deut. xxviii. 12, 13, 44.

Upon their return from Babylon, they were tributary to Persia, Ezra iv. 13, and then to Syria, until they gained liberty for a while under the Maccabees; but they were again subdued by the Romans, Luke ii. 1—5. Having become a Roman province, an annual sum of a denarius, as a head-tax, and other burdens, as land-taxes, or duties on the exporting and importing of goods, were exacted from them. These were paid in Roman coin.

Various insurrections arose from the popular discontent about these measures; two of which, under Theudas and Judas of Galilee, are mentioned Acts v. 36, 37. The Pharisees objected to pay taxes to a heathen government, and thus sought to make themselves popular, while the Herodians supported the ruling power; both united in attempting to draw our Lord into a difficulty, and he wisely framed his answer to instruct them both, Matt. xxii. 21. To prevent his professed followers from being drawn aside by either of these errors, both Paul and Peter inculcate the paying tribute as a Christian duty, Rom. xiii. 7; 1 Pet. ii. 13. Under whatever government the true believer in Jesus lives, he will seek to lead a quiet and peaceable life in all godliness and honesty. This is required both in the Old and New Testament, Ezra vi. 10; Jer. xxix. 7; 1 Tim. ii. 1—5. There is nothing in the Bible which encourages anything like opposition to the civil laws under which we live, and whatever may have been said to excuse or defend unlawful attempts after gain, as, for instance, poaching and smuggling, these are found to prepare the way for acts of still grosser sin, and to bring on the ruin and disgrace which is ever found in seeking fellowship with the ungodly. Here may be applied the cautions of the wise man, Prov. i. 10; iv. 14; xxiv. 21.

The taxes imposed by the Roman government were collected by the publicans, who are so often mentioned in the

gospel history, as in Luke iii. 12, 13. In many cases, their rapacity made them hateful, and their connexion with the Gentile rulers made them infamous, so that the Pharisees refused to hold any intercourse with them, Mark ii. 15, 16; Luke xviii. 10, 11. These opposite characters, one the highest in the public esteem, the other the lowest and most degraded, are contrasted in the well-known parable spoken by the gracious Saviour. The history of Zaccheus will also be remembered, Luke xix. 1—10, and that of Matthew, Matt. ix. 9.

Tax-gatherers are never popular. In the east, they are especially hateful, and in many instances, this may be traced to their unjust oppressions. Forbes has given a lively picture of the distress that prevailed in a district of Hindostan, where the men of each class in society tried to enrich themselves at the expense of those below them, and the little farmers who plundered the peasants, were in their turn seized by the superior rulers. In lands like these, the words of Prov. xxviii. 3 may be applied,

“A poor man that oppresseth the poor
Is like a sweeping rain which leaveth no food.”

The same writer also alludes to the heavy burdens extorted as gifts from the distressed peasantry, both in India and in the Turkish empire, where poultry, butter, fruit, and vegetables are required in abundance, without payment, by the officers of princes, from those who are scarcely able to supply themselves with the common necessities of life.

Truly was it said by the Rev. J. Newton, that a few months spent abroad might probably awaken in many a more grateful sense of the Lord's goodness to them in fixing their lot in Britain. Amidst all the changing aspects of this earthly scene, let it never be forgotten that “the Lord reigneth,” and that the day is fast hastening when high and low, rich and poor, must together stand before his bar; Psa. xlix. 2.

“Hark! 'tis the trumpet's awful sound,
It shakes the pillars of the earth;
Its mighty voice is heard around:
Oh! where is now the worldling's mirth?

“The Judge appears,—around his seat
Ten thousand times ten thousand shine;
The dead are quicken'd, small and great,
The living changed by power Divine.

“But mark the issue of the day !
Some are received with joy to heaven ;
While others, turn'd with shame away,
From God and happiness are driven.

“How blest are they who welcome now,
In Him who fills the judgment seat,
The Saviour whom they loved below,
And long'd with great desire to meet !

“Their cup is full, their joys abound,
No wish unsatisfied have they ;
In seeing Him their heaven is found,
And every sorrow flies away !”



ROMAN SOLDIERS.



SCRIBES AND PHARISEES.

CHAPTER XVII.

SECTS AND ORDERS OF MEN.

AFTER the spirit of prophecy ceased, various religious sects sprung up among the Jews. The most important was the sect of the PHARISEES, so called from their pretending to more than ordinary sanctity and strictness in religion. This, for the most part, was but outward show, as is evident from the words of our Lord, Matt. xxiii. 25—28, where he compares the Pharisees to whited sepulchres, and expressly says, “Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.” Josephus describes the Pharisees as assuming to be more pious and devout than others, and to interpret the law with greater accuracy. The precise date of the origin of this sect is not known, but the Pharisees soon obtained vast reputation and power. About eighty years before Christ, king Alexander Jannæus, when on his death-bed, advised his wife to conciliate the Pharisees, since that would be the way to secure the affections of the nation for herself and her children ; for

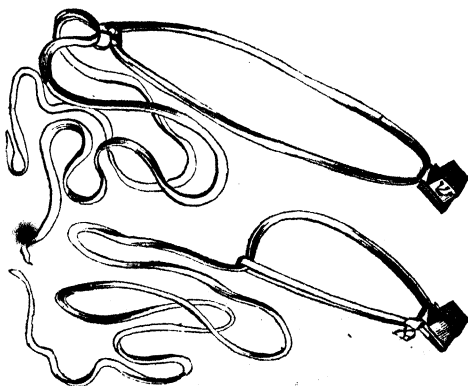
whether they spoke truly or falsely, or reported good or evil of any one, they would be believed by the people. She followed his advice, and the Pharisees supported her authority and interest. The influence they possessed, and even the censures passed upon them by our blessed Lord, show that they were outwardly what would be called respectable and devout characters, commanding respect by their profession and general demeanour. The words of our Lord to his disciples were, that their righteousness must exceed (surpass) that of the Pharisees. The appellation was then accounted honourable: it was a sort of proverbial saying, that if but two persons entered heaven, one of them would be a Pharisee.

The main feature of their errors was, that they set up what they called the traditions of the elders, and represented them to be of the same authority as the Divine law; thus in reality making the commandment of God of none effect by their traditions, as our Lord declared, Matt. xv. 6. By explaining the law according to these traditions, they easily perverted it to their own views, although directly opposed to the Divine will. This is fully exemplified by their rules respecting the sabbath, already noticed. These traditions were not regularly committed to writing till the second century after Christ, when they were embodied in the work called the Mishna, from which several quotations have been before made.

The Pharisees, in effect, placed the whole of religion in outward ceremonial observances, and had no desire for that purity of heart, without which none shall see God, Matt. v. 8. They indulged in pride and malice, and all sorts of spiritual wickedness; this often naturally led to secret licentiousness in practice. A striking proof is recorded, John viii. 9; every one of the pharisaical accusers became a self-condemned criminal, on hearing the heart-searching appeal of our blessed Lord. Their outward displays of piety and charity were literally what our Lord condemns; they prayed standing at the corners where streets met, and where they might be observed by the passengers in each; and they caused trumpets to be sounded to give public notice of the distribution of their alms, Matt. vi. 2—5.

In their dress, the Pharisees also affected many peculiarities. The phylacteries, or pieces of parchment with texts inscribed thereon, worn upon their foreheads, or on their arms, were made broader than among the other Jews.

This practice was founded upon a mistaken literal interpretation of Deut. vi. 8, which directs to bind the law for a sign on their hands, and to let it be as frontlets betwixt their eyes; evidently a metaphorical charge to remember the Divine word, and to meditate thereon. They



PHYLACTERIES FOR THE HEAD AND ARMS.

also enlarged the borders of their garments, Matt. xxiii. 5; they made the fringes or tassels particularly large. These fringes the Jews were commanded to wear, to distinguish them from other nations, Numb. xv. 38, 39. One of their rabbis, in commenting upon this passage, says, "When any man is clothed with a fringe, and goeth out therewith to the door of his habitation, he is safe; God rejoices, the destroying angel departs, and that man shall be secured from all hurt and destruction." This may suffice as a specimen of the lying glosses and traditions of the Pharisees. Many others of a similar kind are related by Lightfoot and Gill. It is unnecessary to enlarge upon the errors and blasphemies of this sect. We can easily conceive that such men must have been opposed to our Lord and his doctrines. They disapproved of the religion of the heart taught by our Lord, on account of the spirituality of its nature, the universality of its requirements, and the purity of its principles. Having set their carnal hearts upon worldly glory and temporal deliverance, they scorned the miracles and doctrines which were directed

to the healing of the bodies and souls of men, and they ceased not to persecute the Messiah, till they brought him before their sanhedrim, and upon false evidence condemned him as an impostor and blasphemer.

One extreme commonly leads to the opposite ; those who fall into either, often equally depart from the truth. Thus the SADDUCEES were as careless and profligate in their outward conduct as the Pharisees were over-strict. They equally rejected the pure, self-denying doctrines of Christ, and joined their enemies, the Pharisees, in persecuting and putting to death the Lord of life and glory. Our Lord cautioned his disciples equally against the doctrines of both, Matt. xvi. 6—12. The Sadducees, like many other sects, owed their origin to a perversion of that which is right and good. Sochæus, a man of authority, about 250 years before Christ, impressed upon the minds of his scholars, that they should serve God purely from love and gratitude to him, not from an interested desire of reward, or a servile dread of punishment. One of his followers, named Sadoc, not rightly understanding this doctrine, taught that there was no future state of rewards and punishments. The Sadducees in the time of our Saviour were not a numerous sect, but they were rich and powerful. Their tenets were, in effect, those of the careless worldlings of every age, seeking after present pleasures, by indulging the lusts of the flesh, and driving away the thoughts of eternity. Yes ; there is many a Christian Sadducee ! We need not go far to find those who deny Christ by their works and doctrines, while they call themselves by his name ; to say nothing of the sensual and bigoted infidel, who is a Sadducee in doctrine as well as in practice. The Sadducees much resembled the heathen epicurean philosophers. They joined the Pharisees in rejecting the spiritual kingdom of our Lord, because they desired to share the worldly glory of an earthly monarch. They did not believe in the resurrection, nor in the separate existence of the soul ; they contended for free-will so as to deny any particular interference of Divine providence. We need not further notice their impious blasphemies.

The HERODIANS were a political rather than a religious party. They were so called because they were willing to agree with Herod, in submitting to a foreign and heathen power, and in some respects to adopt heathen customs and idolatrous practices. By the "leaven of Herod," Mark viii.

15, probably is intended a willingness, from worldly policy, to participate in anything wrong. This party, it is supposed, were mostly Sadducees.

The **ESSENES** are not directly named in the New Testament, but are thought to be referred to in some passages, as Col. ii. 18—23, and are noticed by Philo and by Josephus. They were free both from the hypocrisy of the Pharisees and the open profligacy of the Sadducees. They rejected the traditions, and were more strict as to moral conduct than as to ceremonial observances. They offered gifts at the temple, but not sacrifices. They lived in a state of equality, and only followed agriculture, or such mechanical arts as were of a peaceful nature. None of them would be concerned in acts of violence or warfare, nor would they make weapons of war. But these laudable and good principles were carried out into a blamable austerity; and their doctrines were mixed with many superstitions, which are reproved by the apostle in the passage above mentioned. They also were imbued with spiritual pride, though of a different character from that of the Pharisees. The *Therapeutæ* were a branch of the Essenes, who resided in Egypt, and were still more rigid in their observances, strictly avoiding intercourse with other men.

The **SCRIBES** were an order of learned men. The name is not that of a sect, but of an office. They were of the tribe of Levi, and their professed business was to write copies of the law. But it is thought that some scribes for civil purposes, were of other tribes, mostly of Simeon. Before the invention of printing, the employment of a scribe was honourable and profitable. The scribes were also expositors of the law. When prophecy had ceased, they took upon themselves to interpret difficulties in the sacred books. Hence they assumed considerable authority, and possessed great power in a nation still professing to be regulated according to the letter of the Divine law. Our Lord includes them with the Pharisees, Matt. xxiii. 2, as sitting in Moses' seat, assuming the authority of the legislator to themselves, but binding heavy burdens, and laying them on men's shoulders, teaching the commandments of men, jangling and disputing about verbal interpretations and trivial matters, instead of explaining and urging the Divine precepts.

The office of scribe among the modern Jews is important. As the copies of the Scriptures used in their public worship must be written, not printed, there is employment for them,

and the following account of one of these copyists, by Henderson, shows the absurd and superstitious observances required to be practised by these men, which, under pretence of preserving accuracy, and promoting respect to the Divine word, has done much to prevent its circulation. While at Dubno, in Russia, Dr. Henderson wished to obtain some Hebrew manuscripts, and was conducted to the house of a sopher, or scribe. On the table before him was an open roll, from which he was copying; parchment and writing implements were lying about. He gave a minute account of the rules he was required to observe, which are the same now as 1300 years ago, when they were prescribed in the Talmud. The skins used must be those of clean animals, and prepared only by Jews. When cut even, and sewed together by thongs of the same material, they are divided into columns, the breadth of which must not exceed half their length. Before the scribe begins, and after every interruption, he must compose his mind, that he may write under a due impression of the sanctity of the words he is transcribing. He must copy with the utmost exactness; if any letter be wrongly placed, or wrongly shaped in the original, he must copy the blunder. Any of his faults may be corrected if amended within thirty days, but not afterwards; if altered subsequently, the copy is stigmatized as "posel," or forbidden. When writing the name of Jehovah, the scribe must not leave off till it is finished, even though a king should enter the room, nor may he begin it with a fresh dip of ink, he must supply his pen when writing the first letter of the preceding word. This scribe exhibited the appearance of a man worn down by the observance of these and other minute rules. For a copy of the law written fairly, he asked about ten pounds. To the intrinsic value and spiritual beauty of the law of the Lord he appeared totally insensible. The outward beauty of these transcripts of the Pentateuch sometimes is very great: the letters appear as uniform and regular as if printed, and this exactness, though carried to such an extent as often to be frivolous, has been the means of keeping the Divine law pure and unaltered through more than thirty centuries.

The LAWYERS and DOCTORS OF THE LAW were the same as the scribes. The titles, Rab, Rabbi, or Rabban, signified great, or master, and were given to learned men among the Jews. In later times they were conferred as

degrees are in our universities, and with much ceremony. A key was delivered as a symbol of the power and authority conferred, and the rabbi wore it as a badge of this honour; also a book of tablets was given to him, symbolical of diligence in his studies. Rabban was the highest of these titles: it was regularly ascribed to only seven of the principal Jewish doctors, one of whom was Gamaliel. Rabboni, the title by which Mary called our risen Lord, John xx. 16, signified the same. To omit the title of rabbi, was the grossest affront to any one on whom it had been conferred. Our Lord forbade his disciples to use it, that they might not assume to themselves power over the consciences of men, or set up for infallible guides, Matt. xxiii. 8.



MOUNT GERIZIM, WITH THE CITY OF SHECHEM.

The RULERS were chief priests, and of course from the * tribe of Levi. The ELDERS were chiefs of other tribes.

The SAMARITANS were a sect or division of the Israelites, formed by the union of the idolatrous colonies, planted in Israel by the Assyrian conquerors, with the inhabitants of the land. See 2 Kings xvii. 24—41, where their origin, as well as the idols they worshipped, are particularly mentioned. After the captivity, Nehemiah began a reform, see chap. v., when some of the Jews, who had married

heathen wives, went to the Samaritans, and settled among them. One of these was Manasseh, a son of the high priest, who persuaded the Samaritans to renounce many of their idolatries, and built a temple on Mount Gerizim, where rites were celebrated resembling the worship at Jerusalem. In the days of our Lord, the hatred between the Jews and Samaritans was at its height. They had no dealings with each other, John iv. 9. They opposed each other when passing through their respective countries, Luke ix. 52, 53; and the title of "Samaritan" was applied to our Lord by the Jews, as including or implying all that was bad, John viii. 48.

The GALILEANS were a political faction in Galilee, who resisted the Roman power, and sought religious liberty by force of arms, in the time of Augustus. The ZEALOTS and SICARII, or murderers, Acts xxi. 38, were similar bodies of political enthusiasts, shortly before the destruction of Jerusalem.

The KARAITES are a sect among the modern Jews who require particular notice. They reject the vain traditions of the Pharisees, and aim at keeping closely to the letter of the Mosaic law. Some writers think that they existed in the time of our Lord, and that the Scribe mentioned Mark xii. 28, was of this class. The Scottish missionaries to the Jews in 1839 made many inquiries respecting these Karaites, and found that a word from them is trusted more than the bond of another Jew. Many of them are found in Turkey and the east, and a colony of 4,000 of them have long been settled in the Russian Crimea, where they are peaceably employed in agriculture. It is said that they have no enmity to the followers of Jesus, and are probably descended from some of the ten tribes, who took no part in the crucifixion of Christ. Their chief rabbi, or priest, is always considered to be a cohen, that is, a lineal descendant of the house of Aaron. On one occasion, when the emperor of Russia wished them to serve as soldiers, they obtained exemption, as being some of his best subjects, to whose charge no crime had been laid during 600 years. In Poland it is said that no Karaite has deserved punishment during four centuries. Their name, which means textualists, was at first a term of reproach, but they now regard it as an honour, and call themselves the children of the Bible.

CONCLUSION.

THE laws and polity of the Jewish nation show the wisdom, happiness, and safety of attending to the Divine commands; also the folly, misery, and punishment of disobedience; and thus they afford a lesson to every individual, family and community. The history of the Jews, since their dispersion, as well as their present condition, adds much to the impressiveness of the admonition. They are unable to observe the first part of the ceremonial law, while destitute of a temple and a priesthood, yet, not discerning the more excellent way, 2 Cor. iii. 15, and obstinately rejecting the truth as it is in Jesus, they still keep up its repulsive and prohibitory observances, and unite with them many vain traditions and commandments of men. Yet these have been made the means of preserving them as a distinct and separate people, in a state that is a standing miracle, left in mercy to convince men of the truth of Scripture, and conveying undeniable outward and visible evidence to all those who are not influenced by spiritual considerations. This is the more remarkable, as every tribe among their oppressors and conquerors has long since mingled with the mass of nations; the Jews alone exist as a distinct people, unchanged in their habits, and the Persians who restored them to their own land, still continue to exist as a nation. Thousands and millions of the Jewish race have from time to time been absorbed among the Gentiles, have ceased to be Jews: thus it is evident, that the separation of the body of the people is owing to the perpetual interposition of the *Divine providence in fulfilment of the prophecies of Scripture, and not from any physical or natural circumstances preventing them from being mixed with others, when their distinguishing customs and habits as a people are laid aside. Who that rightly considers this fact can for a moment hesitate to give full credence to those prophecies which declare the happiness of this people, when they shall at length look on Him whom they have pierced?

The sufferings of the Jews as a nation, through many succeeding centuries, fully show that the word of God is

perfectly true and faithful both in its threatenings and its promises. It is a savour of death unto death, or of life unto life. The principles by which the Israelites of the present day are actuated, show how blindly those err, who regard only the letter and not the spirit of the best and wisest institutions, and how speedily the first must be mistaken and forsaken, if the latter be not kept continually in view, while being ignorant of the righteousness of God, they are going about to establish their own righteousness. Yet, the Jewish principles, in their present distorted and mangled state, retain much that is instructive, much that is valuable; they show how glorious the fabric once was which now is so great, so impressive, even in its ruins. All is now cold and lifeless, like some ancient time-worn mansion, which only shows what its former glories have been; the full tide of life which once animated its now deserted walls and crumbling towers, has been withdrawn. No longer it affords a refuge for the wanderer, a shelter for the helpless, a defence for the oppressed; though the lines of its outward walls remain the same, it is only an abode for wild animals, a dwelling-place for the birds and beasts of the field, and even the noisome and unclean remain there undisturbed: "Zion is a wilderness, Jerusalem a desolation."

Vitringa has truly remarked, "In the land of Canaan, where the Israelites dwelt, as in the land and garden of the Lord, there were two trees, of life and death, the latter of which it was the part of wisdom to shun. Moses declares, Deut. xxx. 15, that he had set before them good and evil, life and death. The cause of death was the idolatry, with its carnal delights and impure lusts, which prevailed among the heathen of that period. To these the mind of the Israelites was prone, and indeed, the impiety, the profane thoughts of God, the self-righteousness derived from acts of a carnal worship of God under the old dispensation, and other things of a like kind, which exposed the Israelites to the danger of death, bore a resemblance to the tree of death or of knowledge, which things were opposed to a tree of life, that is, a compliance in faith with the commands of God, such a compliance proving the possession of life, derived from Christ, who is its sole author under every dispensation. But the Israelites stood not in this state of prosperity and happiness; they suffered themselves to be seduced by the devil, first into the practice of idolatry,

together with the filthy superstitions of the surrounding heathen, and their flagitious practices, all which were gratifying to the flesh; and then into a state of hypocritical self-righteousness, founded on privileges and works of a carnal nature, while they renounced the righteousness of God, and Him who is the true cause of eternal life, even Christ Jesus. They were therefore cast out by the avenging hand of God, from his land, and deprived of those privileges which they had heretofore enjoyed in the land of Canaan.

“The case of the New Testament church is much the same. The whole earth (might have) become a paradise after the conversion of the Gentiles to the faith of Christ. The desert was then transformed into the garden of the Lord. In that garden, Christ Jesus is proposed to all the posterity of Adam, as the cause of life to all who believe in him and observe his commandments. On the contrary, the posterity of Adam were cautioned to abstain from the fruit of the tree of death, which here denotes, in the first place, those carnal pleasures and gratifications which are inconsistent with faith in Christ. It also denotes those destructive heresies, that damnable superstition, the idolatry and carnal worship which, contrary to the very nature of the new dispensation, were introduced into the church by false prophets, the adversaries of the true kingdom of Christ, whom we are accustomed to call by the name of antichrist. Of these, whosoever eateth, dies, according to the style of Scripture, the second death, and by the avenging hand of God is expelled from his Paradise.”

As a conclusion to this account of the Law and Polity of the Jews, a few remarks from the pen of a well-known Christian minister may be added concerning the connexion between the Law and the Gospel. “The law being unalterable, and all men having broken it, and there being no provision made in the law for the pardon of the least transgression, but a punishment threatened to the least, they are therefore guilty before God. The gospel sets forth to the convinced sinner salvation from guilt and punishment, by giving him freely as perfect a righteousness as the law demands. It invites him to receive the righteousness of Christ, against which the utmost rigour of the law can make no objection, because it is the righteousness of God, a Divine, infinite, and absolutely perfect righteousness. When this righteousness is imputed to the

sinner, he is pardoned, the law ceases to accuse, conscience no longer condemns, he has peace with God, and the love of God reigns in his heart. With respect then to the sinner, justification and acceptance before God, the Law and the Gospel ought to be distinguished in these respects.

"According to the law, salvation is by works; according to the gospel it is by grace. The law says, Do this; but the gospel says, Believe this, and thou shalt be saved.

"The law threatens to punish the sinner for the first offence; but the gospel offers him pardon for many offences.

"The law leaves him under guilt and condemnation; the gospel invites him to receive pardon and salvation.

"The law sentences him to death; the gospel offers him justification to life. By the law he is a guilty sinner; by the gospel he may be made a glorious saint. If he die under the guilt of the broken law, hell will be his everlasting portion; if he die a partaker of the grace of the gospel, heaven will be his eternal inheritance.

"But if the law and the gospel are distinct in these and several other respects, some persons may think the law is totally repealed by the gospel: for they cannot see wherefore serveth the law, unless it be to justify a sinner. The moral law is unalterable. It cannot change any more than God can change. To this day it stands in full force, and not one tittle is repealed. It is still the revelation of God's most holy mind and will concerning the obedience which he requires of his creatures. And if they disobey, the law immediately passes sentence and condemns them to death. While they continue careless and secure in sin, they consider not the law as the ministration of death and condemnation, and none of them see it in this light until the Holy Spirit awakens them. It is by his preaching of the law to their consciences that they are alarmed with fearful apprehensions of their guilt and danger. He brings them to see the exceeding sinfulness of sinning against the holy, just, and good law of God, and convinces them that the broken law can never make them legally righteous. This puts them upon seeking such a righteousness as the law requires, and disposes them to receive gladly the righteousness of the Lord Christ, for he is now the end of the law for righteousness to every one that believeth.

"Thus the Holy Spirit convinces sinners that the law is not repealed by the gospel; and when he gives them the

righteousness which is of God by faith, and they have justification to life freely by grace, does he teach them to make void the law by faith? God forbid! Yea, they establish the law, for they consent unto it that it is good. They delight in the law of God after the inward man, and they keep it in their outward life and conversation. It is the rule of their holy walking. They are free from the law, as to its condemning, killing power, but they are under the law to Christ. They know, that if the law had not been unalterable, and of indispensable obligation, Christ had lived and died in vain. And he did not come to give his people liberty to break the unalterable law, that would be a contradiction in terms; but he came to establish the law by restoring its honour and dignity, by his obedience to its precepts, and his suffering its pains and penalties, and then making it honourable in the confession of convinced sinners, and in the lives of his redeemed people."

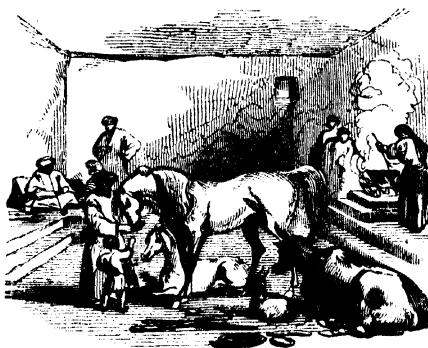
Blessed be God, that this way of recovery is provided for transgressors through the exceeding love of our Lord and Saviour Jesus Christ toward man: "Not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration, and renewing of the Holy Ghost, which he has shed on us abundantly through Jesus Christ our Saviour," working in us those good fruits which are well-pleasing in his sight. How grateful should we be for the clear light of the Scriptures, by which these truths are made manifest to the sinful children of Adam.

"Not to the mount that burn'd with fire,
To darkness, tempest, and the sound
Of trumpets, rising high and higher,
Nor voice of words that rent the ground,
As Israel heard, with trembling awe,
Jehovah thunder forth his law:

"But to Mount Zion we are come,
The city of the living God,
Jerusalem, our heavenly home,
The courts by angel legions trod,
Where meet in everlasting love
The church of the first-born above;

"To God, the Judge of quick and dead,
The perfect spirits of the just,
Jesus, our great new-covenant Head,
The blood of sprinkling from the dust,
That pleads a Saviour's sacrifice,
And better things than Abel's cries.

“Oh! hearken to the healing voice
That speaks from heaven in tones so mild!
To-day are life and death our choice;
To-day, through mercy reconciled,
Our all to God we yet may give,—
Now let us hear his voice and live.”



INTERIOR OF AN ARAB HUT.

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